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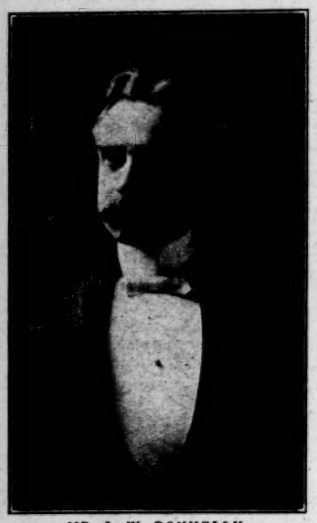

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. I.—(LI).—OCTOBER, 1914.—NO. 4.

BENEDICTE · XV

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DID OUR LADY MERIT THE DIVINE MATERNITY, NOT ONLY "DE CONGRUO", BUT ALSO "DE CONDIGNO"?

FOR all questions concerning Our Blessed Lady—apart, of course, from what has been explicitly defined by the infallible authority of the Church, and which, therefore, cannot admit of any "question"—St. Alphonsus has given us one golden maxim for our guidance—worthy, surely, of being printed in letters of gold. It is this: "When an opinion (1) tends in any way to the honor of the Most Blessed Virgin, (2) when it has some foundation, and (3) is not repugnant (a) to the Faith, nor (b) to the decrees of the Church, nor (c) to the Truth, the refusal to hold it, or the opposing it, because the reverse may be true, shows little devotion to the Mother of God. Of the number of such as these," the holy Doctor adds, "I do not choose to be, nor do I wish my readers to be so, but rather of the number of those who fully and firmly believe all that can without error be believed of the greatness of Mary, according to the Abbot Rupert, who, amongst the acts of homage most pleasing to this good Mother, places that of firmly believing all that redounds to her honor (ejus magnalia firmiter credere)." [1]

This is a sentiment which has not only come white-hot from the heart of a saint, but which is also stamped with the authority and spiritual science of a Catholic Theologian and Doctor of the Church; one on whose writings and opinions the Church has so far authoritatively set the seal of her approbation as to declare that in all things his opinions may be safely adopted and acted on.

St. Alphonsus's maxim is the common opinion of theologians ("communissime docent DD."), who, as Viva reminds us, hold that "we must attribute to the Blessed Virgin whatever we can, without fear of ever attributing too much, except where reason or authority are opposed to it (tribuendum esse B. Virgini quidquid possumus, quin unquam tribuatur nimium, nisi ubi ratio vel auctoritas adversatur)." [2]

[1] See *Glories of Mary*, Part I, Ch. V, Sect. 1.

[2] Cf. Ambrosius Spiera ("vir magnae sanctitatis et doctrinae, ex Ordine Servorum B. M. V."): "Videtur conveniens, ut attribuatur Mariae id quod excellentius est, dummodo Ecclesiae aut Scripturae non repugnet." Cf. Lepicier II, i, 1, § 20.

We propose to apply this solid principle of Theology to the following thesis, which is held and defined by Viva and other theologians, viz., that the Blessed Virgin merited the Divine Maternity not only of congruity (*de congruo*), i. e., by a merit of fittingness, but also of condignity (*de condigno*), i. e., by way of justice.

I. It is certain, as all theologians teach, that no mere creature could merit of condignity the Hypostatic Union and Incarnation of the Divine Word, on account of the infinite distance between this and the merit of a mere creature, and such a reward, which is of infinite worth, being of the highest order and divine.

II. It is also commonly held that *de facto* the Blessed Virgin, and the Saints and Prophets of the Old Testament, did merit of congruity the Incarnation itself substantially ("quoad substantiam") and its acceleration.[3]

III. Also, it is certain that the Blessed Virgin merited, at least *de congruo,* her Divine Maternity: "quoad illam (sc. Maternitatem) saltem de congruo meruerit, certum est apud Theologos ut notant Suarez, d. 10, sect. 8, et Vasquez, dis. 23."[4]

So much being either certain, or most commonly taught by theologians, we need not enter into the proofs, nor answer the objections.

IV. Further, we here maintain—though we admit that "the more common opinion" of theologians, following, as they claim, St. Thomas, is opposed to our proposition—that the Blessed Virgin merited the Divine Maternity *de condigno.* This is the opinion of the celebrated Jesuit theologian, Viva, and of others. We will state Viva's arguments in defence of this opinion, in his own words, as far as possible. And we will begin by first recalling his own explanation of what is meant by merit in general, and the difference between merit *de condigno* and merit *de congruo.*

By merit is meant "a service done to or for God which is able of itself to move Him to repay that service with a supernatural gift". Merit, therefore, differs (a) from impetration,

[3] Cf. Matt. 24: 22—"for the sake of the elect those days shall be shortened".

[4] Viva, IV, Disp. ii, qu. 4.

which moves "per modum submissae petitionis", not "per modum obsequii"; (b) from satisfaction, which signifies a return equivalent to the injury inflicted, "redditio aequivalens injuriae".

Merit is divided into (1) merit of condignity, which has an equality with the reward, in such wise that, given the promise on the part of the donor of the reward, the reward is due in justice; but, independently of any promise, it is of such a nature as only to exact the reward; and into (2) merit of congruity, which, from defect of this equality, cannot exact a reward, though this may fittingly ("convenienter") be given; it is due only from the liberality of the donor. "Merit of congruity is not, properly speaking, merit at all; it is a right founded in friendship and liberality, not in strict justice." [5]

Thus a man in the state of grace ("justus"), who merits *de condigno* increase of grace and glory has a natural right to it, and, given the promise, has an essential right to it; but a sinner, who only congruously merits grace, by supernatural sorrow, has no right to it, although it is fitting that it should be given him solely from God's loving kindness. "Dicitur aliquis mereri de condigno," says St. Thomas in 2 dist. 27, qu. 1, art. 3, "quando invenitur aequalitas inter meritum et praemium secundum rectam aestimationem; ex congruo autem tantum, quando talis aequalitas non invenitur, sed solum secundum liberalitatem donantis munus tribuitur quod dantem decet."

De Lugo, quoted by Viva, gives a somewhat quaint illustration of this difference between condign and congruous merit: "If the commander of an army gains a famous victory over the enemy, he is worthy of being promoted to further honors by his sovereign; but, if a private soldier performs some deed of valor, the sovereign may be prudently moved to give him a reward worthy of his commander; if he should give him a less reward, the soldier has no real grounds for complaint, because he only congruously merits the larger reward. But, if the sovereign wished to adopt his groom as his son, because of the care which he had taken of his horse, he would act imprudently (non secundum rectam aestimationem), because there

[5] *Cath. Dict.*, Article Merit.

are no sufficient grounds for the man's meriting even congruously such a reward."

In condign merit, as Viva goes on to explain, the equality between the service rendered and the reward is not arithmetical, as between goods sold and the price paid for them; but geometrical, as between a seed and the greatest fruit it can produce. The greater the munificence of the principal, the greater the reward to which it has a natural right, so that, given the promise of a reward, that reward cannot, without injustice, be refused; on the other hand, in congruous merit there is only a kind of suitability or becomingness, so much so that, even where there has been the promise of a reward, if the promise is not kept, there would be no injustice committed, but only the breach of fidelity to one's word.

For merit of condignity, therefore, two conditions are required: (1) a due proportion between the merit and the reward, as between a seed and its greatest fruit, corresponding to the munificence of the donor of the reward; and (2) at the same time, a promise of the reward, corresponding to the munificence of the donor, binding in justice.

The question now is, were these two conditions present in the matter now under consideration, in such wise that God was bound in justice to confer the Divine Maternity on Our Blessed Lady? Viva, with other theologians, maintains the affirmative; the "more common opinion" denies that these conditions, or, at least, both of them together, were present. St. Thomas says (III, iv, qu. 3), "the [purpose of the] Incarnation being presupposed, the Blesed Virgin merited to be the channel of it, not on condign merit, but of congruity". Suarez (10, qu. 17) holds that, with regard to the first condition (that is, between the merit and the reward), she *could* have merited her Divine Maternity *de condigno,* but that, *de facto,* she did not so merit it, from want of the second condition; that is, from the defect of any promise to that effect, or "divine ordination" to the conferring of such a reward.

Viva, however, maintains that she both *could* and *did* merit her Maternity *de condigno*; that she *could* do so, as Suarez and others admit, if there was any promise on God's part *sub conditione onerosa*; and that *de facto* she *did* so merit it, because there was such a promise.

Viva begins his argument by demonstrating the truth of Suarez's opinion. (1) From authority ("SS. Patribus passim fatentibus"): Our Lady disposed herself for the reception of the dignity of the Divine Maternity condignly. (2) From reason: for, having regard to the "almost immeasurable" accumulation of graces and supernatural gifts showered on Mary, even from the first moment of her conception, together with all her other privileges, such as her perpetual innocence, her perfect freedom from concupiscence, as well as the increase of grace and virtues acquired by her own acts during the whole course of her life up to the time of the Annunciation, and especially by her consent given to the word of the Angel, it cannot be denied that there was a fitting disposition, on her part, of herself for the Divine Maternity. Likewise, there was a geometrical proportion between her merits and such a reward, which, indeed is not inferior to the "adoptive filiation" of God (as some have thought, from a mistaken interpretation of St. Augustine's saying that "it is better to conceive God in the mind than in the womb"), but is a most excellent gift which, either formally, or at least radically, sanctifies. When we consider the infinite munificence of God, the Divine Maternity does not seem to surpass "adoptive filiation" so far that it could not come under the condign merit of a creature, enriched by sanctifying grace in the most intense degree, since the Divine Maternity does not belong to the divine order, as the Hypostatic Union, but only implies respect to such Union. Therefore we conclude, with Suarez, that, *if* there was any such promise, Our Lady *could* merit the Divine Maternity, even condignly.

Viva then proceeds to prove that the second condition for condign merit was *de facto* not wanting, namely, the promise of such a reward *sub conditione onerosa,* to wit, that, if Mary with firm faith believed the word of the Angel at the Annunciation, and gave her consent, she should become Mother of God; and thus, *de facto,* she merited of condignity the Divine Maternity.

Such promise was contained in the words of the Angel, "Fear not, Mary; thou hast found grace with God; behold, thou shalt conceive, etc."; wherein, most certainly, the condition is understood, "provided thou believest and givest thy

consent". Before she finally did yield that consent, she wished to be assured that her Virginity would still remain inviolate, as is evident from her words: "How shall this be, seeing that I know not man?" But, immediately on receiving this assurance and being enlightened on the overshadowing of the Holy Spirit, she did yield her meek consent: "Be it done to me according to thy word", and thereby fulfilled the condition contained in the proposal. The words of St. Elizabeth confirm this: "Blessed art thou who hast believed, because those things shall be accomplished which were told thee by the Lord". Hence St. Bonaventure (3, d. 4) says: "After she consented, and the Holy Spirit descended upon her in a copious stream of grace, she had not only congruity (of merit) but also condignity".

The words of the Church in her Liturgy add further confirmation; e. g., in the prayer, "Deus, qui per immaculatam, etc.", "that she might merit to be made a worthy dwelling-place of Thy Son"; and, in the Antiphon "Regina coeli", "He whom thou didst merit to bear". Now, as Viva remarks, the words of the Church, like the words of Scripture and of the Councils, ought always to be taken in their proper and literal sense, if there is no valid objection to their being so taken; and therefore these expressions ought to be understood of merit of condignity, strictly so called, since there is no reason why they should not be so understood, for merit of congruity, as we have said above, is, properly speaking, no merit at all.

And again he says that theologians commonly teach that "we must attribute to the Blessed Virgin all whatsoever we can, without ever attributing too much, except where reason or authority are opposed to it"; but, in this case, there is no such opposition to our asserting that the Divine Maternity was promised to Mary, if she gave her consent to the proposal contained in the message of the Angel, and, if so, that she did merit—and that *de condigno*—the Divine Maternity. Therefore we must affirm that she did *de facto* so merit it.

She did not, and could not, merit *de condigno* the Incarnation itself, but she could and did so merit her Maternity, on the hypothesis that God willed to become Incarnate. Thus, as Suarez, quoted by Viva, remarks, "if a sovereign deter-

mined to visit some city of his kingdom, one of the citizens might request and merit his residing in his (the subject's) house rather than in the house of any one else, although he could not merit, in the first instance, his advent to that particular city".

These are Viva's chief arguments in favor of the opinion, which, of course, is the more honorable of the two to Our Blessed Lady. We have given them in the great theologian's own words, without recording (on account of the limited space of this paper) his answers to the various objections made by opponents, which he states and refutes. Any one who wishes to study them will find them in his *Cursus Theologicus*, referred to above.

Now, to apply St. Alphonsus's axiom. Here is an opinion which (a) certainly "tends to the honor of the Most Blessed Virgin"; (b) certainly "has some foundation", viz., the authority, not only of Viva, who is a host in himself, but of other great Catholic authors, theologians, and saints; and the solid arguments by which they maintain their opinion are all sufficient to make that opinion what, in Moral Theology, would be called "probable"; (c) certainly it "is not repugnant to the Faith, nor to the Decrees of the Church, nor to Truth".

Can we, then, resist the conclusion that "the refusal to hold it, or the opposing it, because the reverse *may* be true, shows little devotion to the Mother of God"? For ourselves, believing this opinion to be more honorable to her, and being convinced by the arguments of the great Jesuit, we fully and firmly believe it, as to be believed, without error, of the greatness of Mary; and shall continue to believe it and defend it, until such time as the infallible decision of the Church of her Divine Son tells us that we are mistaken.

New Zealand. B. A.

THE PASTOR IN THE SCHOOL.

THE Catholic school is a most important factor in a parish. It is a powerful agency for the formation of the character of childhood and youth. It stands for true education. Education is essentially religious. Instruction is possible without religion, but not education. Education, in order to be

sound, must develop that which is best in man, must not only equip him with learning, but make him good.

The pastor is the representative of the authority of the Church in his parish. From him the people take their attitude toward Catholic education. Through him they learn its necessity, advantage, religious character, and abiding influence for time and eternity. The sympathy, zeal, and generosity requisite for the formation and maintenance of a parish school system are due, in great measure, to the inspiration of the pastor. He is the guiding principle, the directive force, the vigilant safeguard in the educational work of the parish.

Council of Baltimore on Our Schools.

The pastoral letter of the Third Plenary Council of Baltimore says: "Two objects we have in view, viz. to multiply our schools and to perfect them. We must multiply them till every Catholic child in the land shall have the means of education within its reach. No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty till the want is supplied. But then we must perfect our schools. We repudiate the idea that the Catholic school should be in any respect inferior to any school whatsoever. Let the people not relax their efforts till their schools be elevated to the highest educational excellence."

The 199th decree of the Third Plenary Council of Baltimore says in relation to parish schools:

Quibus omnibus perpensis statuimus et decernimus:

I. Prope unamquamque ecclesiam ubi nondum existit, scholam parochialem intra duos annos a promulgatione hujus Concilii erigendam et in perpetuum sustentendam esse, nisi episcopus ob graviores difficultates dilationem concedendam esse judicet.

II. Sacerdotem, qui intra hoc tempus erectionem vel sustentationem scholae gravi sua negligentia impediat, vel post repetitas episcopi admonitiones non curet, mereri remotionem ab illa ecclesia.

The pastors throughout the country, realizing the neglect of parents in regard to the religious instruction of their children, and the imperative necessity of parish schools, responded nobly to the appeal of the Council, and established schools,

even in the smallest parishes, at a sacrifice that was singularly blessed by abundant return.

Number and Efficiency of Parish Schools.

Reports submitted this year show that there are 5,403 Catholic parish schools in the country, attended by 1,700,000 pupils. The efficiency of these schools is admitted on all sides. A few years ago a public-school inspector of twenty years experience in the public schools attested the superiority of the parish schools in an article published in one of our metropolitan dailies. He quoted, in support of his contention that our schools are superior to the public schools, the fact that 75 per cent of the graduates of parish schools, who presented themselves for entrance into a normal college, were admitted, and many with "honor", whilst only 25 per cent of the graduates of the public schools were successful. His testimony is emphatic in declaring that the parish schools are superior in the essentials—penmanship, language, reading, arithmetic, history, geography, and drawing. The Catholic school system in the United States represents a great religious and educational movement. "The greatest religious factor in the United States to-day," said Bishop Spalding, "is the Catholic school system, maintained without any aid except from the people who love it. A school system that combines unity and fixity of essential purpose, with a flexibility of program as great as that which obtains in the public school system, which is national in its organization, and at the same time diocesan, which unites in the administration of each school three widely separated elements of authority—the bishop, the pastor, the nun—a system that does all this, and does it all effectively, represents a great social, religious and educational movement, that is bound to be a powerful influence in the development of character, citizenship, and practical Christianity."

The Pastor's Position.

The pastor's conscience is burdened with the responsibility of providing a school in which the children of his parish will be properly equipped for the future struggle in life. He cannot, with safe conscience, postpone the establishment of a school, unless there are very great difficulties, of which the bishop is the judge. The pastor has the power to make or un-

make the school. He can be the light and life and inspiration of teachers and pupils. He is the principal factor in the formation of the system.

There are duties toward the school which he cannot well delegate to another. It is his obligation to construct a suitable building, well lighted, ventilated and heated, supplied with all the appurtenances requisite for the work of the different grades. The seating capacity should be so regulated that not more than fifty pupils be assigned for any teacher. The pastor should engage proficient teachers, and not permit them to be overworked, either in the school or in a capacity foreign to the work of the school. Five hours in the school-day seem sufficient. The change in recent years for the opening of the afternoon session to half past one o'clock, instead of two o'clock, has proved very taxing, if not unhealthful, to the teachers, as in many cases they go directly from the refectory to the school-room. The pastor, for sanitary reasons, and to prevent unnecessary criticism, should provide for the sweeping of the school-rooms and not permit the pupils to engage in this work.

School entertainments are becoming decidely unpopular with teachers. They are a drawback. Every experienced teacher can attest that whilst the entertainment is in process of preparation, the pupils are listless, preoccupied, and negligent. The revenue derived from these exhibitions is at the cost of efficiency, or the regular work of the school must suffer from the interruption of the regular curriculum. Neither has the entertainment an educative value, nor is it an adequate presentation of the efficiency of the school, as some contend.

The pastor is supreme in the religious and spiritual direction of the school. However proficient the teachers may be in giving religious instruction, the pastor or his assistant or both should regularly instruct the pupils in Christian doctrine. It is the duty of the pastor to regulate the confessions of the pupils at stated, fixed intervals, preferably once a month for those who have received Communion, and once in three months for the others. The preparation of the younger children for Communion in compliance with the ordinance of the late Pope Pius X is a matter of prime importance and pertains to the pastor's supervision. Experience has proved that children at the

age of seven or eight years can appreciate the Holy Eucharist and receive it with proper dispositions. On Sundays there should be a special Mass for the children, at which the teachers will assist, and note the attendance. An instruction suitable to the children can be preached at this Mass.

Governing Principles.

There is an obligation on the part of the pastor to enforce the principles which lie at the root of Catholic education, and which have characterized Catholic schools, through all the Christian centuries, from the elementary school to the university. The first principle is that the Catholic school insists on the education of the will, on moral training. Moral character that has its foundation in the natural virtues only, is not the standard for the Catholic school. The norma for developing moral character in our schools is the standard established by Christ, founded on supernatural virtue.

A second principle that cannot be overlooked, is that religious knowledge, apart from its power in forming moral character, has an educative value. Mental principles that underlie instruction in the secular branches are involved in the study of religion. The study of Christian doctrine in the parish school becomes an educative factor, and has more value than religious instruction in the Sunday school.

A third principle that is essential, is that a Catholic school must have a religious atmosphere. The collection of educative influences, independent of methodical teaching, constitutes the religious atmosphere. The personality of the teacher, the appointments of the school-room, the prudent use of hymns and prayers, the whole environment should unconsciously and subtly give a religious color and bent to the mind of the child, should develop those ethical instincts that are dormant in every child, and thus render the mind and will more capable of profiting by the religious instruction.

Supervision by the Pastor.

The school is an integral part of the parish. It is supported through the efforts of the pastor. He selects the teachers. The pupils are the lambs of his flock. Some supervision on his part is necessary. He should maintain the authority of the teachers with the parents, as well as with the pupils, afford

encouragement as well as sympathy and coöperation to the teachers, and manifest interest in the school by frequent visits. The most expert Catholic educators maintain that he should not interfere with technical work.

Pastors and teachers are not agreed as to the activity of the pastor in the management of the school. Some pastors, relying on the efficiency of the teachers, leave the management in their hands; others assume and discharge the duties of principal. A third class of pastors consider general supervision on their part quite sufficient. There are teachers who prefer that the pastor should leave the management to them, or at least maintain only a supervision that will not interfere with their authority. There are others who prefer to work with a pastor who is in every sense the principal of the school.

Excessive supervision or deficient management may be the outcome of these relations of the pastor to the school. The pastor who gives too strict attention to details and becomes in some measure a class teacher, will be a hindrance rather than a help. The other extreme of leaving the teachers absolutely to themselves deprives them and the pupils of that support and encouragement which come from a general supervision by the pastor. The consensus of opinion among the most experienced teachers is that neither the pastor nor his assistant should be the principal of the school, but a Brother or Sister, who shall give attention chiefly to the supervision of the school. This principal may have particular class duties, but should have ample time to visit the various grades and correct the weak points in the system. It is preferable in a large school that the principal be free from all class work. In case the Brother or Sister is the principal, the pastor may be supervisor or superintendent. As vocations to the religious teaching orders are not commensurate with the demands for teachers, it is not always feasible to have a Brother or Sister in the position of principal. Then the work of principal devolves on the pastor. His multiplied duties, especially in a large parish, may compel him to delegate the work to an assistant.

Excessive Supervision.

Too much supervision may result in discreditable work. Excessive supervision may exist where there are the teacher of

the class, the principal of the school, the pastor, who, though not principal, may be a superintendent, the Brother inspector, the Sister supervisor, and the diocesan supervisor. Such a combination may constitute a condition that will prove a hindrance.

Inspection, dictation, and correction that are excessive reduce the educational system to a mechanical operation. Pastors who are principals may consult with profit Prof. E. E. White's essay on *School Management,* page 48. In condemning too much dictation on the part of officials, he says:

> This mistake of official dictation is sometimes made by superintendents and principals; and it always occurs when a superintendent prescribes the details of instruction and discipline and then enforces the same by personal oversight and direction of the teacher's work. Such a course of procedure reduces the teacher to an operative and is subversive of the teaching. The most helpful supervision does not dictate nor prescribe details; but it asks for results, and then so instructs, inspires, and guides teachers that they freely put their best thought and effort into whatever they do. This means professional progress, growth in skill, and increasing success.
>
> It was once too common a mistake for superintendents to criticise teachers in the presence of their classes, thus undermining their influence and authority, and also lessening the confidence of the pupils in their teaching ability. The frequency of this mistake has been happily lessened by a better understanding of the supervisory function, and a clearer knowledge of the means to be employed to secure better teaching, and all this has been the result of a wide and intelligent discussion of the relation between superintendent and teacher.

The Pastor as Principal.

If, owing to circumstances, the office of principal necessarily devolves on the pastor or his assistant, there must be adequate supervision. However competent the teachers may be, the principal must direct the discipline, adjust the curriculum, and maintain its permanency, regulate the order of class work, secure attendance and punctuality, supervise the promotions, and keep in close touch with the work of every grade.

Discipline.

The justification of discipline is based on the acceptance of obedience as a necessary element in the development of char-

acter. The child should be trained to obedience before the age of reason. The will of the parent should control and govern the animal instincts of the child from his earlier years.

Privation, discomfort, retrenchment of food, corporal punishment, controlled and judiciously regulated, cannot be excluded on principle, and has untold value for the child, and must be recognized as a benefit of which the child should not be deprived. Discipline of this character before the age of reason will enable the child to control his impulses to such a degree that he will be, as a rule, amenable to the law of obedience in after years. We have Scripture warrant for the adage that: "He who spares the rod, spoils the child". "He who spareth the rod, hateth his son".[1] The rod is spared generally in family life to-day. A maudlin sentimentality that is too lazy to inflict pain, when punishment is necessary, is the explanation of a condition in which the order of nature is reversed, and the parent obeys the child. Parents by taking the line of least resistance are responsible for the wilful, obstinate, disobedient generation of children, who, to-day, disregard discipline, and follow their animal instincts. The growing disrepect for authority, the flagrant irreverence for superiors, and the open contempt for laws, that dominate society to-day, hold sway among the children. Unless they are subjected to Christian discipline, civilization will be at a low ebb in the years to come.

Children come to our schools with their animal instincts in full strength and uncontrolled. The work of wholesome discipline neglected by the parent, devolves on the teacher, who must adopt the most effective measure of moulding these young souls, and bending their wills to obedience. Since our schools have attained a high degree of efficiency, parents have practically left the work of training their children to us. Hence our responsibility of forming and maintaining habits of obedience in the child is growing apace, as is the obligation of adopting the best means to this end. The teacher, by interesting the children in self-discipline, will bring them to self-knowledge, and thus insure effective discipline in school life. The satisfaction implanted in the child's mind, by his past acts of ener-

[1] Prov. 13:24.

getic self-control, will interest the child so that the habit of subduing the lower nature to the higher will be easily formed, and as a result there will be supernatural fruitfulness. The object and purpose of discipline is character. The purpose of a parish school is not merely instruction in the different studies of the curriculum, but particularly the development of character. The disciplinarian will succeed in proportion to the effort he uses for his personal self-discipline. The experience that he gains in developing his own character will enable him to direct the free will of the child, to do what is right, to do it with energy and intelligence, under divine guidance and help. The natural means of developing the habit of obedience and of maintaining discipline should be subordinated to the supernatural. Grace can accomplish in the will of the child an obedience and respect for authority that natural efforts will not effect. Grace ordinarily comes through prayer. The spirit of prayer should be developed in the early life of the child. The frequent and regular reception of the Sacraments should be inculcated. The spiritual element in right conduct should be emphasized. The fundamental principle that governs right living should be indelibly impressed on the child's mind: "Seek first the Kingdom of God and His justice".

Corporal Punishment.

Corporal punishment, owing to its excessive use in the past, has been absolutely interdicted in many schools and materially diminished in others. There is room for argument pro and con on the advisability of corporal punishment. There is a reaction in its favor on the part of teachers who have held radical views against it. Experience has proved that nothing else will inspire in some children a wholesome, reverential fear, without which there will be little respect for rule. If corporal punishment is judged to be an important element in school discipline, it should be used judiciously. Whilst one pupil will be brought to obedience by severity, another will be driven to obstinacy and greater insubordination. Tact, self-control, and poise are valuable assets for the teacher in the matter of correction.

If corporal punishment must be administered, it seems advisable that it should not be inflicted by the pastor. The chil-

dren should look up to him with love, should regard him as a kind, merciful father, deeply sympathetic with them in all their sorrows and perplexities. The memory of him, in subsequent years, should be the image of the Good Shepherd, who "the bruised reed would not break".

CURRICULUM.

The curriculum of the elementary school is a matter of prime importance. It has developed, not only in the addition of courses, but also in organization, since the Colonial days, when it consisted of the three R's. The subjects of study have increased to such an extent that in the elementary schools of New York there are sixteen. Grading as we have it at present, a year's work constituting a grade, was adopted about fifty years ago. Generally the system of eight grades obtains in elementary schools. For the past ten years the trend has been toward a limitation to six years, with secondary or high school work in the seventh and eighth grades. In 1910 the Department of Education in New York reduced the elementary curriculum to six grades, the seventh and eighth grades being framed into an "Intermediate Course", retaining some of the grammar school courses, with the addition of Latin, German, French, and other subjects of the high school curriculum.

Dr. Edward J. Draper, the Commissioner of Education, was quoted at the forty-sixth University Convocation of the University of the State of New York as intimating that the elementary school may accomplish its work in six years. "It is obvious," he says, "that the giving of eight or nine years to elementary education must be abandoned. Ever since the report of the Committee of Ten in 1893, the conviction has been gaining ground among thoughtful men that the program of studies for the elementary school should be revised and simplified and that a limited differentiation of studies should be provided for at the end of a six-year elementary curriculum."

Prof. De Sarmo in a discussion of the question favored this view. "All European experience," he said, "and very much of our own, in private schools, has shown the futility of carrying elementary education so far that we dwarf the growth of preparation for higher training."

The reason for limiting the work of the elementary schools has been ably presented by the Commissioner of Education in his annual report of 1913:

Rearrangement of elementary and high school.—The twelve years of elementary and high school, now grouped into eight years of primary and grammar school and four years of high school, should be rearranged into six years of elementary school and six years of high school. The six high school years should be subdivided into three years of junior high school and three years of senior high school. I know no valid reason for the present division except the historical one, that the primary school of three or four years was gradually extended a year at a time to seven, eight or nine years before the high school was generally adopted as a part of the public-school system. The following are some of the generally accepted reasons for the suggested change:

1. For most children the beginning of adolescence, marking the transition from childhood to youth, comes at twelve or thirteen. Most writers on education have recognized this and accepted it in making their plans for a school system. Bishop Comenius suggested six years for the school of infancy or the school of the mother's knee, six years for the vernacular school, six years for the school of languages or the high school and six years for the college, university and professional schools. Children entering school at six and attending regularly complete the work of the first six grades at twelve or thirteen years of age.

2. In most of our schools, children make little real progress in the seventh and eighth grades. There has been much complaint that this has been a period of marking time. This is especially true when the subject-matter and the methods of the elementary school are carried through these grades, and when all the teachers are women.

3. Taking up the seventh and eighth years as a part of the high school makes it easy to begin departmental teaching in these grades and to adapt the methods of teaching and discipline to the changing demands of the children. It also makes it much easier to begin work in foreign languages, constructive geometry, history, literature, and elementary science where they should begin. We lose much by postponing the study of language to the later years, when children have grown out of the imitative period of life, in which they can most easily learn to understand, speak, read, and write a new language. This division also makes it possible to introduce vocational education two years earlier than is now the practice, and for many reasons it is very desirable that this should be done.

4. Our high school work now suffers in comparison with that of the Gymnasium and Realschule in Germany, the lycee of France, and the public school of England, and much of the work in our colleges must therefore be of a very elementary kind. With the rearrangement proposed here, boys and girls at the end of the twelve years of elementary and secondary school might have to their credit a much larger amount of effective work in languages, mathematics, science, and other subjects, than they now have. With a little more care in the selection of high school teachers and the adoption of the plan of promoting the teachers with the children through the elementary grades, as explained later in this Introduction, one or two full years might be gained.

5. Only about one-fourth of the children now enter the high schools. In most States the compulsory-attendance period corresponds closely to that of the elementary school. Parents and children are thereby confirmed in the belief that the education of the elementary school is all that is needed. The break between the elementary school and the high school, coming at the end of the compulsory-attendance period, suggests quitting school and makes it easy. If the break came at the end of six years of elementary school work, most of the children would at the end of the compulsory-attendance period already have been in high school two years, doing high school work in the high school way, under high school conditions, with high school teachers, in company with those children who would under present conditions enter and go through the high school, and many more children than now enter the high school at all would remain through the entire high school period.

The reduction of the elementary course from eight to six years may be more than an experiment, and is well worth the study of pastors who are principals of schools.

The attempt to introduce secondary or high school studies into elementary schools, in order to lessen the work of the pupil in the high school, has not succeeded in all cases. Better success has attended the incorporation of the last two years of the elementary school into the high school.

The multiplication of subjects is the bane of elementary and secondary public schools in this country. It is better to know a few branches well than many imperfectly. Multiplication of studies is made at the expense of thoroughness. Superficiality is the result. It is bad training for the mind to acquire an imperfect knowledge of many branches. "Fear the man of one

book" was the adage of the schoolmen of the Middle Ages. Sooner or later the fads, frills, and fancies of our public-school system will be eliminated, and a few courses of study that are essential will constitute the curriculum. The parish schools are accomplishing more than the public schools for the reason that they cannot be induced to sacrifice thoroughness in a few branches of study to superficiality or the pretence of the knowledge of many things.

The curriculum in our schools embraces Christian Doctrine, reading, spelling, penmanship, language, arithmetic, geography, United States history, drawing, music, and in some schools, manual training for boys and needlework for girls. Whatever may be the curriculum, a proper correlation and coordination of the subjects is of paramount importance.

THE HIGH SCHOOL.

The question of secondary or high school education is one of great significance for every pastor who has charge of a parish school. There are nearly 500 parish high schools in different sections of the country, as a result of the development of our elementary school system. About one-third of the parish schools of the country have high-school grades. This is the logical consequence of the attitude of the Catholic Church toward education. The present generation has reached a higher economic condition than that of their fathers. They aim at giving their children more than an elementary education, and they seek to obtain the higher education from Catholic sources. Pastors realize that the most important period in the educational life of the child is the term between the ages of thirteen and seventeen, after the pupil has graduated from the parish grammar school, and is pursuing a high-school course. If we stop at the grammar-school course, our children will pass from us into the hands of non-Catholics. The necessary link between the elementary school and the college is the high school. The Catholic high school perfects the system from the parish school to the university. The parish high school is the perfection of the parish elementary school, and is its logical complement. Its necessity is apparent, when we consider the demand for higher education. If we do not afford it, our children will be forced to seek it from non-Catholics,

at an age when our influence over them is greatest, and temptation is strongest. Every pastor who has observed the pupils who have entered upon this experience, knows full well that their associations and educational environment have been detrimental. The question is one of vital importance, and challenges the conscientious consideration of pastors in charge of schools which graduate every year pupils who in greater or less number pass from the Catholic atmosphere of parish schools into non-Catholic public high schools, in which the association, the teaching, the standards are widely different, and are bound more or less to negative the influence of the Catholic school training.

Promotions and Retardations.

The pastor, as principal of a school, should exercise some supervision over the promotions and limit the powers of the teachers in determining non-promotions. The success or failure of the school depends in great degree on the promotions. The grades cannot be maintained in their strength unless the promotions are made with a view of preserving the grades intact. If the school is properly graded and the pupils apply themselves to their work fairly well, all the pupils should advance year after year, from the lower to the higher grades. But owing to laziness, dullness, physical disability, irregular attendance, truancy, lack of interest on the part of parents, the work of the grade is not always accomplished, and the question arises as to the advisability of promoting only those who have mastered the subjects of the grade. The pupils' interests and welfare must be first considered. Children who are too old for their grade should be advanced or retarded, not according to any hard or fast rule, but according to the standard of common sense. Frequently older pupils who are not promoted become discouraged, and inactive, and contract habits of indolence.

Promotions may be regulated by final examinations, quarterly examinations, weekly tests, or daily recitations. The yearly examination at the end of the term is not an adequate standard. A pupil may neglect work during the year and in preparation for the final examination crowd the memory with a multitude of facts, which are as easily forgotten as acquired.

Furthermore the strain may be too taxing for nervous temperaments, and be a hindrance. The quarterly examination as a test has all the defects of the yearly examination, in a lesser degree. The weekly tests in the more important studies, combined with the daily recitations, afford the best standard for promotion. Although there are fixed rules for promotion in the public schools, which in some instances amount to a law of the city or town, in the last analysis the judgment of the teacher decides the promotions. Consultation with the teachers will in some cases modify their judgment. Experience has proved that the matter of promotions should not be left absolutely in their hands, but that they should be assisted in forming a judgment, especially in doubtful cases.

Retardation is a question that should be carefully studied by the superintendents and principals of schools. According to Leonard P. Ayres, author of *Laggards in Our Schools*, ten per cent of the pupils leave school at the age of thirteen, forty per cent at the age of fourteen. Whilst nearly all reach the fifth grade, half are dropped before they reach the eighth grade, and only one out of ten enters the high school. The Bureau of Municipal Research in New York City a few years ago consulted seventy-six educators on the question of retardation. The combined experience of these educators of different parts of the country expressed their opinion that "the one and only solution of the problem of retardation is individual attention—not individual instruction, in the general sense of the term, but a study by the teacher of each child's deficiencies and their causes, the elimination of these causes, and perhaps irregular individual promotions, in addition to the stated regular promotions." Forty-five of these experts advised the principal to see each pupil before deciding on non-promotion. Thirty-two required a written statement to the principal of the reasons for non-promotion.

Attendance.

Retardation and elimination in our schools are traceable to different causes, principal among which is non-attendance. Regular and punctual attendance is essential to the welfare of the school. The pastor who is principal must insist on attendance. In fact this is his first duty. The grade may be well

regulated and firmly established, the teachers may be very efficient, the text-books may be the best, the general equipment may be superior, but if the attendance is irregular, the school must be proportionately a failure. To secure attendance, there must be systematic activity. The parents must be notified immediately concerning the absence of the child, and be earnestly requested to furnish promptly the reason of such absence. Printed blanks can be used profitably for this purpose. No excuse for absence or tardiness should be accepted unless it alleges sickness, or some equally imperative necessity. Careless parents can be brought to activity by being apprised of the law of the State concerning compulsory education. Truants, usually, can be brought to regularity in attendance through the services of the attendance or truant officer. It seems unwise for the pastor who is principal to obtain the record of non-attendance by personal visits to the different rooms once or twice a day. Especially is this method defective, if the work of the room is interrupted, and the attention of the pupils is directed to the defect of attendance. Interruption of the regular work has disadvantages, as it breaks consecutive thought and affords distraction. Familiarity on the part of the pupils with the delinquence of others is harmful. A better method is the daily printed report, sent to the principal by the teachers, of the non-attendance of pupils at the sessions of the previous day, expressing the reasons alleged by the parents for absence. These reports giving the grade, name, address, and reason for non-attendance of the pupil can be examined in the office of the principal, and acted on either through an interview with the child, or a communication with the parent.

A zealous pastor, who is interested in the future work of the Church, is ever observant of the children committed to his care, to discover and foster vocations to the priesthood and to the religious state of teaching Sisters. There is a dearth of priests in our country. The vocations to the religious orders of women do not keep pace with the rapid development of our schools. The work of the pastor in the school is a sublime work. The fruit can be measured only by the Lord Himself. No other work in the parish is attended with such splendid results. It not only reaches out into the lives of thousands of children in subsequent years, but also has a telling effect on the views and

conduct of their parents. In America we are impatient for results, and look for immediate fruit. There is no other labor of the pastor that produces tangible effects in such abundance and so speedily. The labor may be difficult at times, and it may restrict the pastor's liberty to a degree, but the consolations experienced in his work are a compensation; and the reward is great: "They shall shine . . . that instruct many to justice as stars for all eternity." [2]

WALTER J. SHANLEY.

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WITHIN MY PARISH.

XIV.—A NEAR-BY RETREAT.

"ONE of the chief beauties of the Catholic Religion," Father Timothy Casey used to say, "is that it all hangs together". The good priest's colloquial phrase voices my own steadily increasing appreciation of the divinely informed Institution to which, in the great Providence of God, you and I belong. We perceive that in the course of its march down the ages it has been devastated by fire and submerged by flood. Many of these visitations have been so fierce that no society of merely human origin could have possibly survived them. But always the Church has emerged more radiant than before, her very calmness testifying to her supernatural character and serving as a rebuke to her persecutors.

This principle of tenacity manifests itself in countless ways, but in none more concretely, I have often thought, than in the stupendous phenomenon of the Religious Life. Here are men and women who have forsaken for Christ's sweet sake everything that the world holds dear. There can be for them no ties of family—no husbands, no wives, no children. They go plainly clad and spend such of their time as is not given to prayer and to necessary rest in the most exacting occupations: in noisy, nerve-racking schoolrooms, in vigils by the bedsides of the sick, and in the care of querulous, ill-tempered, and trying old people. At the close of the day's toil there awaits them a scantily furnished and unornamented room opening on

[2] Dan. 12:3.

a cheerless corridor, where no voices of their own kin call to them in hearty greeting or kindly encouragement. The world points the finger of scorn at them and assures us quite positively that they are both impractical and pessimistic; impractical, because they have bartered their all for an uncertainty at the best, and pessimistic because they have refused the delights spread round them so alluringly and which all men ought to enjoy.

Well, as for enjoyment, it is a matter, obviously, of every man to his taste. I have met and talked with a number of Religious in my life and I have yet to encounter a single one, either man or woman, who is habitually sour or gloomy. The very step they have taken argues an optimism so transcendent as to be the envy of those who care to give the question serious thought. In the midst of a luminous treatment of the life of St. Francis an English essayist of our own day observes quite shrewdly: "We insist that the ascetics were pessimists because they gave up three-score years and ten for an eternity of happiness. We forget that the bare proposition of an eternity of happiness is by its very nature ten thousand times more optimistic than ten thousand pagan saturnalias."

As to Religious being impractical: it is as amazing as it is true that in impractically and whole-heartedly giving up the world and all it has to offer they have become prudent and far-seeing in the use of worldly goods and worldly science in advancing the cause of God. Anyone who is in a position to know will tell you that sisters manage a hospital more economically and efficiently than others. Not long ago a leading physician, a Protestant, told me that the Superior of his hospital knows more anatomy than any doctor of his acquaintance.

When we examine the history of education we find that from the beginning of the Christian era to the present time the Church's religious have been in the foremost rank—not in the dissemination of idle, untried, futile theories, but in the fostering of true education, the constructive process that is concerned not only with the training of the mind, but with the strengthening and upbuilding of the other faculties of man.

It is somewhat commonplace to remark that this service has not, in the main, been appreciated by those who have most profited by it. One of man's curiously unexplainable traits

and one upon which the wisest psychologist has, as yet, been unable to throw much light is his readiness, in moments of anxiety or disaster, to turn against those who have ministered to him with the greatest measure of tenderness. The *Ballad of Reading Gaol* asserts that "all men kill the things they love," and the Religious of every age have had occasion to sound the depth of the poet's words. In the early days of the Church's life consecrated virgins, the flower of Roman womanhood, were bound, tortured, and thrown to the lions of the arena. The men and women to whose untiring zeal England owed most, if not all, of such godly virtue and material prosperity as she possessed in the sixteenth century were driven forth in the end exiled and homeless; and the atrocities accompanying French secularization are of too recent occurrence to require enumeration or emphasis.

My intimate knowledge of Religious is confined largely to the Jesuits. Shortly after I came to St. Leo's I received a call from the Father Provincial, who was looking about for a place where the Society might build a summer home for its scholastics. I drove him over to a beautiful spot on the river, three or four miles above the village, where stood a mansion built many years before. The owner had fallen upon hard times and was obliged to sell. The upshot of the matter was a deal by which the Society came into possession of the entire tract of twenty-odd acres. To this retreat the youthful sons of St. Ignatius come each year for a month or two, with several of the older professed Fathers in charge. The "Villa" is of ripe age now, having, in fact, attained its majority, and those who now come as Superiors were lads whom I knew as scholastics in the first years.

It must be borne in mind that the prejudice against Catholics was still strong when this summer house was founded. The very word "Jesuit" was connected in the average Protestant mind with all sorts of dire evil, and the Society bought its property and occupied it in the face of bitter opposition.

There is a story, bearing on the public feeling of that time, that has spread far and wide throughout the diocese, but has never, to my knowledge, lost any of its piquancy in transit. It has to do with one, "Cal" Perkins, then, as now, an enterprising livery man in the village and as shrewd a Yankee as

one can meet in a day's march. When the rumor of the Jesuits' purchase of the old Hawkins place merged into accomplished fact, "Cal" was in sore straits between a native distrust of sacerdotalism and an openness of vision in monetary concerns. In the long run the love of mammon triumphed and "Cal", scenting many prospective dollars in the driving of the new residents to and from town, attempted to ingratiate himself with the dwellers at the Villa. (It may be noted that his perseveringly friendly attitude was offset by an abysmal ignorance in regard to the Society and everything pertaining to it.) His first and most famous overture was made on the occasion of the Superior's arrival, when "Cal", in the course of the drive down the river road, informed the good father of his high regard for the Jesuits. He went on to say that he had been closely associated with them (!). "In fact," he added, accompanying his astonishing disclosure with a mysteriously judicial air and a well-aimed expectoration at the off horse, "my father was a Jesuit".

But, as I have said before, times have changed. No summer sojourners of these days are more kindly welcomed than the young men at the Villa. After the spring has come and the warm days give promise of approaching summer the residents of the village begin to inquire one by one as I meet them on the street, "When will the Jesuits be here?" And along toward the middle of August I hear expressed on every hand regrets over their coming departure.

They are such adaptable, likeable persons, these Jesuits: St. Ignatius must have been a great man almost beyond our conceiving to have impressed his ideals so indelibly upon successive generations of his children. They are so public-spirited, so willing, as, indeed, are all Religious, to contribute their share—and more than their share, to the public good. There are some fine musicians among them and several times during the summer they drive over with me to the county seat to give concerts for the patients in the railroad hospital. Always of a pleasant evening their voices float over the river in delightful melodies as their canoes glide here and there, spectre-like, on its surface, and on Sundays they richly augment the poor efforts of my little choir.

I frequently taste the Villa's hospitality and I greatly enjoy my visits. I have my special nook on the wide porch, and the genial lay brother who has directed the culinary department for the past ten years knows all my favorite dishes and has them served up for me at different times through the season.

We are told that the great founder of the Order thought of it as a standing army of the Lord, but its discipline is of the heavenly kind, that sweetens even as it moulds. I have seen its working in scores of lives that have passed under my observation at the Villa.

Each year the Father Superior, knowing I am interested, tells me something of the new recruits. As we view the ball game from a bench on the edge of the field he points them out to me and comments on them one by one.

Yonder at the bat is a stocky, well set-up fellow, famous as a football star during the senior year of his college course. He has helped to make more sporting history than any son of his Alma Mater. The agile, lithe lad at third base was considered an intellectual wonder at his University and won a Rhodes scholarship with ease. I might go on almost indefinitely, for a period of twenty years tells a long story of sacrifice, the spirit of which the world is never able to comprehend, and, because of its inability to comprehend, hates. But to each of these young souls God has spoken and to His command each has given soldierly assent.

The last and most precious memory I carry away with me from the Villa is that of Benediction on the Sunday which marks the close of my friends' stay. The windows of the chapel are open to the western sky and sunset hues of crimson and purple bathe the broad river in quiet glory. Inside, the altar is bright and fair, with glowing lights and flowers of late summer — delicate strands of wild aster and stately branches of golden rod. Rank on rank the youthful warriors kneel, waiting the blessing of the Word made Flesh. The grand old hymns that have swelled from the lips of thousands through the centuries past ring forth here in undiminished grandeur. "O Salutaris" and "Tantum ergo" were never, it seems to me, quite so resonant with the note of faith. Then by the silver sound of the bell we know that He whom we love looks down on us in benediction, and priest and altar, lights,

flowers, and glow of sunset—all are lost in seas of splendor that surge and break at the steps of the Throne of God.

XV. A City on a Hill.

In going through some old papers a few days since I happened on a bit of vagrant verse, cut from an old paper and written by I know not whom. It is entitled "The Death of a Greek Monk" and it brought home to me, more closely, perhaps, than I cared to acknowledge to myself, the eternal verities connoted by a word from which we all instinctively shrink.

There is an Italian proverb that bids the acolyte be watchful because of his nearness to the altar—a quaint way of saying that proximity to holy things does not, necessarily, result in holiness. By the same token I chide myself now and again for my very human dread at the thought of death and of the account I shall have to render to the God who gave me priestly anointing. One would suppose that over thirty years spent in a life demanding frequent attendance upon the sick and the administration of the last sacraments to the dying would serve to make one zealous in preparation for the event that is inevitable with priest as well as with people. But we are all so constantly occupied with the concerns of earth that the realizaiton of death's approach comes to us with something very like a shock.

This was what I experienced in a half-defined way as I read the opening lines of the time-stained newspaper clipping. They seemed to bring me, in their unobtrusive way, an intimately personal message.

> One more place is void
> At the long board and in the house of prayer.
> One more link destroyed
> Of the bright chain which binds us everywhere.
> A sigh is mingled with the morning's breath,
> For in the midst of life we are in death.

There will come for me, I thought, a day when the places that have known me for so long will know me no more. My eyes will gaze for the last time at the pleasant fields where, for nearly half a lifetime, I have made my home. For the last time the river that flows so peacefully through the village will lull me to sleep, and for me the birds in the trees will have sung their last song. I shall lie before the altar, clad in the

vestments of my holy office, with the pale light from the tall candles flickering across my face and striking fire from the chalice in my nerveless grasp. The Mass I have said for so many others will at last be said for me. The drops of holy water will fall gently on my coffin as they have fallen from my hands upon the coffins of others. The solemn words of absolution which I have spoken over the bodies of others will be spoken over mine. I shall go out of my little church for the last time and be laid to rest among the people I have so dearly loved in the city on the hill.

It is there I am jotting down the final notes of these brief sketches. A mid-autumn day holds all the countryside in golden thrall. The hushed peace of completion, that speaks of gathered harvest and strenuous labor well performed, lies over the land. A subdued hum of insect life fills the air. The woods show brilliant scarlet and yellow in the waning light and a soft haze envelops the hills along the horizon's edge. I have come here to say my Office, as I have come almost daily for two score autumns past.

As I glance over the sheets of manuscript I am filled with self-reproach, for I find that these silent members of my flock, though not silent, for they "being dead yet speak", have received but scant courtesy at my hands. They have claim to my special affection, for they shared with me uncomplainingly and patiently the hardships of the first years at St. Leo's. The simple white headstones could tell wonderful tales of loyalty and self-denial if it were granted them to speak, but they shine out bravely and modestly in the tall grass, bearing their witness to the Faith after the same quiet fashion as did those whom they commemorate.

Our cemetery is, to my eyes, a beautiful spot. It was given us by the town when the parish was organized. It stands on a knoll, back and a little to one side of the church, as if to shield itself from the gaze of the curious and to offer its orisons unobserved. It is very small and, according to public opinion, not "well kept". For the latter condition I am in great part responsible. I have always had a notion, a heathen one some of my friends are unkind enough to say, that the resting-place of God's dead should not be made to look like a public park.

So in deference to my wishes nature has been allowed to have her way with our burial plot. The gnarled old trees go untrimmed and wild flowers carpet the ground—long-stemmed violets in springtime and, later on, wild roses and snow-white trillium. Here we shall be together, my people and I, and here we shall rise to greet the Sun of Justice when he comes in glory across the distant hills.

Yet always—in life, in death, beyond the grave, I shall be a priest. If the words fill me with a sense of deep responsibility they also quicken me with new hope, for I know that in some way which I cannot explain now, but of which I shall have knowledge hereafter, my work will go on. I have always chosen to think of the life after death, so far as Mother Church permits us to speculate upon the subject, as one of intense activity for the saved soul: a life in which every faculty of man, clarified by the fires of purgatory, rises to greater and greater heights of efficiency. Heaven itself appeals to my imagination as a place where an immense area that has remained undisclosed to the soul during its mortal pilgrimage is revealed in all its beauty and ordered proportion by means of a perception which may be best described as a sort of spiritual fourth dimension. Round this idea Newman built his *Dream of Gerontius*, an interpretive work that will always occupy a place of honor among the masterpieces of eschatology.

What an awe-inspiring thought, that of flight through infinity to the feet of God Himself!—the passage of the suffering, yet happy, soul through the star-strewn spaces and on through the choirs of Angels and Archangels to the presence of the Judge, where it lies "consumed, yet quickened, by the glance of God". One draws back at the bare contemplation of it; and if one were to be asked how mortal being can dare hope to live in that Presence one could but cry aloud with St. Augustine: "Where He who is my portion reigns, there I believe that I shall reign. Where Christ, who is my flesh, is glorified, there shall I be glorious. Where Christ, who is my blood, triumphs, there I feel that I shall triumph; and though I am a sinner, yet will I trust in His abundant grace and all-prevailing intercession."

[CONCLUSION.]

CO-OPERATION WITH NON-CATHOLIC CHARITY ORGANIZATIONS.

THE following story, which the reader, if he so pleases, may consider wholly fictitious, will serve as an introduction to a brief exposition of the problem of coöperation between Catholic and other charity organizations. Father N——, in a large city west of Chicago, was called to visit a family which was reported to be in distress. On arriving at the address given he learned that the family had just moved into the parish and was entirely without means of subsistence; the children, of school age, were about the house; the mother seemed anemic and inefficient, and the man of the house professed that he could not find work. It was zero weather; there was no fuel; the larder was empty. The wants of the family had been made known to a kindly Catholic neighbor who informed the pastor, Father N——. Naturally his sympathies were aroused. He ordered coal, gave an order for groceries at the neighboring store and left a few dollars to pay for medical attention which seemed imperative for the mother. The priest wended his way home reflecting on the multitudinous demands on his charity that the winter season was imposing.

Later in the day he recounted his experience to a neighboring pastor, who at once called up the Associated Charities by 'phone, only to learn that the family in question had been on their books for months; that the husband had been refusing work which had been offered him and had found it more congenial to apply to various charitable aid societies which did not cultivate statistics and despised red tape in the administration of charity. Last week the family had received aid from an Episcopal Guild and the week before the Methodist Deaconesses had brought in supplies. Now they had found easy assistance from a priest. This information was available before the relief was given. It was, however, only by chance that it came to the knowledge of the charitable pastor and somewhat disturbed his complacent condemnation of organized charity. He had oftentimes repeated the cutting lines of John Boyle O'Reilly with great satisfaction:

> The organized charity, scrimped and iced,
> In the name of a cautious, statistical Christ.

But somehow after this experience he began to feel that more coöperation with other charity organizations, instead of injuring the cause of charity, might conserve both his time and his funds and thus enlarge his own possibilities of charity. A year later he declares that if he were called to a similar case he would send for the visiting nurse to see what could be done for the mother, call in the truant officer to find why the children weren't in school, and give the man a card to the public employment bureau, while reporting the case to the Associated Charities for immediate relief.

The division of labor in the administration of charity has developed to such an extent as to render exceedingly complicated the question of Catholic coöperation with non-Catholic charities. For convenience, we may divide the field of charity organizations into public, quasi-public, and private. The State has assumed a large rôle in the administration of relief and has developed agencies which no one in charitable work can afford to ignore. It has its employment bureaus whose business is to bring the manless job into connexion with the jobless man; it has its bureau of sanitation and department of health which have police authority to clean up unsanitary conditions. The juvenile court must be reckoned with by those who are dealing with the children in the city street. Of the quasi-public agencies, the best known and most important is the Associated Charities, or Charity Organization Society, whose purpose is to act as a sort of clearing-house for all charity workers of the city; to investigate and keep records of all cases applying for relief. To this class also belong various institutions which, though under private management, profess to be non-sectarian in character, and appeal to all classes of the community for assistance. Such are the Visiting Nurses and Legal Aid societies in many of our cities. In the class of private charities are the charitable aid societies of various churches, the Y. M. C. A. and the Y. W. C. A., the Salvation Army, and various lodges with benefit funds. This list could be continued to great length and would indicate an almost infinite variety of charity organizations with which, at one time or another, a Catholic charity may be required to coöperate.

Several reasons are alleged against systematic coöperation with these various non-Catholic charities. It is charged that

much of the so-called charity work of these societies is based on false principles; that charity loses its real character when the poor are subjected to the humiliation of a cross-examination at the hands of the Associated Charities; that it is better to give generously with the risk of being occasionally duped than to be suspicious of every person who applies for aid; that these societies in their enthusiasm for card catalogues and statistics are hopelessly involved in red tape, and completely alien to the spirit of Christian charity. Those who take this view of organized charity have no difficulty in producing a cloud of witnesses to substantiate their view. Almost all professional paupers have a deeply ingrained dislike for the card catalogue of the Charity Organization Society.

Another reason which is urged against coöperation comes from the oftentimes well-founded suspicion that the management of private charities, and not seldom of public charity, are hostile to Catholic interests, and cannot be trusted with Catholic cases. While imagination frequently plays a part in the development of this suspicion, it cannot be denied that many so-called charitable associations think they are rendering a service to God by depriving Catholic children of opportunities for Catholic education. Juvenile courts have sometimes been found to discriminate against Catholic institutions, and public hospitals have refused to permit dying Catholics the consolations of their religion.

A final objection to Catholics coöperating in other charities is that such coöperation leads them to neglect their own. In fact there is a general impression that those Catholics who talk most about taking part in various charitable activities of a public nature are most prone to neglect being of service to the charity relief societies of their own parishes. There has grown up a distinct type of philanthropic Catholics who are constantly patronizing teas and balls and theatre parties managed by society folk for some ostensibly charitable purpose while they are conspicuously missing when there is question of helping the Catholic Orphans' Home or the House of the Good Shepherd. If coöperation is to continue to develop this sort of Catholics, those interested in Catholic charity can hardly be expected to manifest much enthusiasm in behalf of coöperation.

A comprehensive answer to all these objections has been given by the distinguished Catholic layman, Mr. Thomas Mulry, in several of his public addresses. Mr. Mulry observes in substance that we should coöperate systematically with charity organizations because, if they are favorable to the Church, such coöperation will secure further assistance, and if they are unfavorable to the Church, coöperation will prevent them from doing us harm. It is undoubtedly true that a great deal of the opposition to Catholic interests which has been displayed in the past by public charitable bodies has been due to the abstention of representative Catholics from their obvious duty of coöperation. Had the various Catholic forces been represented as they had a right to be on these public and quasi-public boards, discrimination would have been impossible, and that such discrimination has been practised has largely been our own fault. If such discrimination should continue to be practised in the future with the large and influential Catholic population which we now have, the fault will be exclusively our own. The writer is acquainted with a very active social hygiene society which launched a movement looking to sex instruction in the schools. The presence of a well-instructed and influential Catholic on the board of directors has led to the complete elimination of this feature from the program of the society and the concentration of its energies within praiseworthy channels such as the closer supervision of children in the streets and in the parks after nightfall.

But, as Mr. Mulry has pointed out, the benefit of Catholic coöperation may be positive as well as negative and very often Catholic claims have been ignored by public agencies simply because there was no one to present those claims. The writer has in mind a Needlework Guild, entirely non-sectarian in character, which made thousands of garments every year. When some energetic Catholic workers became members of the board of directors the Catholic orphanages and hospitals of the city received their full proportion in the annual distribution of garments.

The assistance which Catholics can obtain for their needy by adequate coöperation with these agencies is extremely varied. There is not merely the material aid but medical and legal as well as institutional care, in addition to the safeguard-

ing of religious interests. Many a Catholic child has been lost to the Church through indifference to the manner in which the juvenile court was administered. Catholic Visiting Nurses have been able to bring families to the practice of their religion at the same time that they were ministering to their physical ailments.

Catholics should coöperate with every honest charitable endeavor not merely because they hope to gain thereby, but because it is charity to do so. We owe it to the Church to have a representation of public-spirited Catholics on every board acting as a public or quasi-public charitable agency. It is not enough that we conduct our own charitable institutions. These indeed are ably administered by our devoted religious; but it is eminently fitting that the Catholic laity be found interested in all forms of charitable activity.

There are various degrees of coöperation. In the first place there should be good will manifested toward all honest charitable activity. It cannot be that Catholic charity will gain by sneering at the well meant, even if misdirected, efforts of others. Another degree of coöperation consists in attending meetings of various relief organizations to learn of their activities and their methods. While it is true that Catholic traditions of charity have been wonderfully fruitful, it is also true that there is much to be learned from the students and workers of organized charity. A great deal is said, for example, in criticism of the efficiency of various charity organization societies on the score that they spend a large proportion of their income on salaries and investigations. This is a theme which has been worn threadbare from the Atlantic to the Pacific. It is nevertheless true that there is an important place in every large city for such an association even if it were to spend a hundred per cent of its revenue on salaries and investigation. Indeed it is a plain misconception of the purpose of such charity organization societies to reprove them on this ground, because their very purpose is to provide a means of efficient investigation and to be a clearing-house for all charities of the city; to prevent duplication of work, and the perpetration of fraud by professional mendicants.

A further step in coöperation is the contribution of funds to the support of charity organizations. There is surely every

reason why Catholics of means should be encouraged to contribute to help send children out into the country during the summer or to support a Visiting Nurses Society which takes care of the poor in their homes. Of course if there are Catholic organizations doing this work it is the first duty of Catholics to support their own.

The very best type of coöperation will consist in having trained Catholic social workers who can take their place by merit in every form of public and quasi-public charitable work. Social work is a profession, and Catholic young men and women should be encouraged to enter training for it. There are in this country two schools of civics and philanthropy, one in New York and the other in Chicago. Whatever be their deficiencies, these schools are succeeding in imparting a professional training which will enable their graduates to supersede untrained social workers in all forms of charitable organization. The graduates of these institutions are being eagerly sought for in every section of our country. A few Catholics have taken training in these schools and are occupying high positions in this new profession, but the disadvantages of Catholics attending these schools are not altogether lacking. In Chicago an effort is being made this fall to open in connexion with Loyola University a school where this professional training may be had under Catholic auspices. The need of such schools where thorough professional training may be had together with the inculcation of Catholic principles is imperative if we are to coöperate efficiently with the various charitable agencies outside the Church.

No satisfactory solution of the problem of coöperation, however, can rest with individual Catholics or individual Catholic charitable organizations. Nothing could be more confusing, irritating, and ineffective than to have every irresponsible person or charitable society attempting to coöperate directly with the multitude of charitable agencies outside the Church. There is urgently needed in each large city a Catholic "Associated Charities" which will be a responsible means of communication both between the various Catholic activities and between Catholic charities on the one hand, and the public, quasi-public, and private non-Catholic charities on the other. Fortunately the signs are very hopeful for the formation of such

organizations, and indeed for the union of these city associations into a wider national group. The biennial meetings of the National Conference of Catholic Charities at the Catholic University at Washington are succeeding in disseminating knowledge of our needs and in stimulating interest in our problem. To these national conferences we shall turn for a systematic program of Catholic charity organization which will enable us to coöperate most effectively with the agencies, public and private, which are working side by side with us in the field for the prevention and relief of poverty.

EDWIN V. O'HARA.

Portland, Oregon.

SOCIALISM OR FAITH.

V. THE WILL OF GOD.

FATHER DRISCOLL on the long ride up the valley through the falling September afternoon and dusk sat wrapped in thought. Men who knew him by sight and others who knew only the Roman collar raised their hats as they passed, entering or leaving the car. The habit of a lifetime had made him careful never to slight the respectful courtesy of men. He had lived through a time when in this his country a Catholic priest received few enough of such courtesies. He responded ever affably, but, it must be admitted, a little mechanically to-day, for his mind refused to be drawn back from its business.

Although he was very tired, and the lines of age lay heavy down his face and across his shoulder blades, he was not depressed. He was coming home from the capital of the state with a victory for his people. If he could not see the results of that victory—as who can see the ultimate consequences of any decisive step in this world?—he was at least sure that it was the best and the right thing for the moment. It would tide his people over the desperate crisis. No more could be asked in a struggle such as theirs at Milton.

The little revealing by-plays of human nature, the happinesses, the disappointments, the excitement, the timidity, the boredom, the incidents that draw out the emotions, ever

changeable and varied, of our people as they travel, went on at every station of the journey. But the Dean of Milton, unlike his usual self that was accustomed to look on all things with an open, if whimsical, eye and a heart of human understanding, was noting none of these things to-day.

His eyes fixed themselves to follow the ever-changing line of the hills of his life of love and work. Here a cliff stood up, almost from the edge of the track, its hard rock face bearing still the scratches of the crystal fingers of the glaciers. Beyond rolled up a bridge, born of the rifting and the belching of a far older time.

Often his soul had stood among them and said in its awe: "They are the handmarks of God—my hills!" But to-day his mind looked and said: "What are they?—Little wrinkles and tiny crowsfeet on the face of the earth." Yet each had its meaning. Every fold, each break in the line of the hills, told its own story of some blistering change that time or convulsion had brought about; and so, together, they pieced out to you the history of a world in the making.

What wrought it all? Where was the impulse? Pressure from underneath; always pressure from below; power pent up and repressed, fighting its way to the surface, to freedom, to expression. Always this.

And the other world? The world of men. Always the same. Always the pressure from beneath: the pressure of the great, dumb, hungry many, fighting upward from beneath, fighting for room, for expression, for more food.

His mind skipped from the hills to the other side of the earth. He saw that great stream of the Aryan peoples, the course of which is the history of the Western world, starting from its source on the plains of western Asia. He saw them, a hungry folk, when mouths were many and pastures thin, pushing out from beneath and spreading to newer feeding grounds.

He saw the Celt, most restless and impatient of all the waves of men, sweep swiftly across the breadth of Europe, until he came to rest, for a time, on the rocks of Scotland and Ireland, sitting there with eye brooding out over the waters of the Western ocean, waiting for the impulse that should leap him over that broad barrier. Behind the Celt came the waves

of Frank and Goth and the broken, many-crested waves of Teuton and of Slav, with Lit and Russ and grim Tartar waves crowding behind all.

Ever the same; the pressure of hunger and desire pushing up from below!

Now Celt and Teuton and all, with mighty straining leaps, had taken the barrier of the ocean and were running together and mingling, filling the valleys and lapping the high places of the New World. In a single century they had swept all across this continent.

Again the feeding grounds are narrow and the mouths are many. Where now? And still ever that pressure from underneath.

But there is a difference. Formerly, elsewhere, the many were dumb. When hunger drove them they moved mutely out from under their governing classes, went to new places and there made themselves to be the governing classes. This was as it should be with waves; the bottom of one wave rolling up to make the top of the next.

Cæsar found that the Germans apportioned their lands to individuals freshly each year. One hundred and fifty years after Cæsar, Tacitus found that the allotments had become permanent. Private ownership of land practically existed. Here was the end of Nomadism, the beginning of Feudalism.

Towns grew up for one reason and another, but most often because men having skill to make things with tools found it better and safer to work together in certain localities. But since they stayed and worked in one place they could not go forth to gather their raw material. Other men must bring it to them. Nor could they go out to sell the product of their labors. Still other men must buy it from them to peddle it to the users of it. These others who bought and sold became the Bourgeoisie, hated alike by dreamers and by workers; fattening, as some one said, from both ends of the workman's candle.

Government, greedy and needy, might sell oppressive laws to the Bourgeoisie, but the workman still owned his tools and his skill of eye and hand. These he might use or not use as he saw fit. Only the laws of supply and demand were his masters. And he had the Church and his Guild to protect him from open injustice.

Comes now the age of machinery. The workman's tools are taken from him. His power of arm and sureness of eye and cleverness for design are all supplanted. A roaring river or a coal mine takes the place of his strength of muscle. He is harnessed to a machine which he can only start and stop. The machine itself supplies the brains, skill, and precision which once distinguished the good workman from the poor one.

He is a piece of the machine, essential to it, as is every piece of steel of casting in it. And there are pieces in it which cost more than the workman's widow could get for his life.

Capital owns the machine with which the man must work—must work if he would eat. He may work only as Capital permits him to start the machine.

Up again comes the surge from the bottom: the pressure of the hungry, unquiet many, straining under the weight of machinery and capital and fixed economic law.

But here the difference. The many have voices now. They do not now strive to break out from under the governing classes above them and move to other places. There is nowhere to go. They are not mute. They talk. And their talk has the simplicity of brute logic: We are many, they are few. Let us go up and fight them.

The many, under the machinery, know that, geographically, they must stay where they are. The classes which govern them and govern government do so because they have the machinery and capital. Let us, then, say the many, take the machinery, which we alone know how to use. Let us take the capital—it is made of profits from our labor—and make it work for all. We must move. Yes. But we move upward. We will be the governing class.

The Dean moved stiffly in his seat. The valley lay in misty darkness. The lamps of the train were lighted, but, as he looked, the last of the day still glinted along the tops and ridges of the hills.

History, he said to himself, has a way of fixing a day when something came to a head—some men were killed on a certain field, a paper was signed, a man was crowned, a republic was proclaimed—and announcing to us that the thing happened then and there. It did not. It was happening a long

time before and went on happening a long time after, in the heart of the people. That is where things happen. When will men—leaders, reformers, teachers—know that *there* is all good and all change?

The train came screeching on to the long bridge that crosses into Milton and the old priest gathered his great, wide frame up out of the seat. "James Driscoll," he said to himself with a queer little droop at the corners of his mouth, "you are a very wise man, a philosopher; you look at things with a great broad view. Yet there is Jimmie Loyd up there in jail, unjustly, to-night and you care more for his little finger than you do for Magna Charta. That is queer. And you know of human hearts; I've heard you talk wisely of them. He is sitting there in his cell, thinking of his brother that had to die last night. Can you go up and tell him what his heart should feel?"

Father Huetter, solicitous and full of events, met him at the steps of the train.

"You must be dead, Dean," he grumbled, as he offered a young shoulder for the Dean's old hand. "You should never have made that journey down to Albany and back without a rest, especially after last night."

"I know, I know," the Dean admitted humbly enough. "But if I had not been there just when I was I should have accomplished nothing."

"How was that?" the young priest queried eagerly.

"When I had exhausted upon the Governor every argument that I knew, John Sargent, of all people, came in and, unwittingly, browbeat the Governor into a resolution to which I had not been able to persuade him. But what happened here?" Father Driscoll had heard in Albany, from the owner of the mill, the main facts of the day's occurrences in Milton; but he wanted to get the first-hand impressions of his assistant. By assuming complete ignorance he knew that he would get a fuller and better connected account.

"I was just at the 'last prayers'," Father Huetter began, as they turned into State street, "when the whole town was shaken by an explosion. It seemed to come from the direction of the mill, and, of course, I suppose everyone in the town jumped to the same thought.

"Soon as I had the vestments off I hurried out and down the street, for it seemed sure that someone must have been hurt. The town was in the streets, of course, and some women and children were crying, from fright, or perhaps just from overstrain of nerves."

"Stale tea leaves and hunger," said the Dean grimly.

"But the men," Father Huetter went on, "once they had heard that it was only one of the empty stock houses that had been blown up, and that no one had been killed, seemed to take no interest whatever in the thing. It seemed ominous—as though they had been expecting some such thing, and were half disappointed with the littleness of the result. I could not see what to make out of it.

"Then I remembered all the excitement that they had been through during the last two weeks or so, and especially last night, and I thought I understood. They were sated with sensations and could not be roused any more.

"They commented to each other, quite freely and with no rancor whatever, that Sargent had blown up a cheap part of his own mill, in order to inflame the public against the strikers. There seemed to be not the slightest idea in anyone's mind that one of their own number might be directly accused. When they did not kill John Sargent last night with their hands, as they wished to do, they seemed to think that any other revenge on him would be silly."

"What more?" questioned the Dean. He was very tired and also he was anxious for the rest of the day's work.

"Before the dust was fairly settled from the explosion," Father Huetter resumed quickly, "young Hilton, Sargent's secretary, with five or six of the deputies whom Sargent has here, went before Justice Baxter and swore out a warrant for Jim Loyd's arrest. It seems that one of the agitators who came here at the beginning of the strike brought in a quantity of dynamite and some timing apparatus for explosions. He swore that Loyd had taken these from him and then had him driven from the town. It seems to be true. Something like these was used in the explosion this morning."

"And Loyd went to jail quietly?"

"I never saw anything like it," broke out Father Huetter. "I was there, at his house, when they came for him. I had

thought Jim Loyd a man absolutely without any fear or respect for the forms of law. I thought he was a man likely to die fighting on his own doorstep rather than go innocent to jail. They came heavily armed. He rose and nodded to them. His sister was beginning to cry wildly. He went and put his arm gently about her shoulder, telling her not to worry, that everything would be all right. Then he crossed over to where his brother's body lay and snatched the Crucifix from off the breast. My heart was in my mouth. What was he going to do? You know it's only a little while since I thought that he had lost all religion and hated God and Church and everything else.

"He looked steadily at the Crucifix. You could see his big shoulders shaking, with some emotion that I have no name for. Then he dropped the Crucifix slowly back upon the body, stooped swiftly and kissed his brother's forehead, turned, reached out a hand for the irons they had ready, and walked quietly out with them. I guess I never knew the man," he concluded slowly.

"No man," said the Dean quietly, "knows any other man in this world. But what of the men? There was no fighting, no attempt to rescue him from the law?"

"A dozen times," answered the young priest, "on the way down State street and over into Court street the crowd gathered and could have swept his guards under foot. But he shouted and waved them back each time, and they obeyed. I say I do not understand it at all."

"No—" the Dean said reflectively. "But I fear there is more. I do not see the end."

Father Driscoll munched silently through a belated supper. Though he had eaten scarcely anything throughout the day, he had very little interest in the food before him. More than anything else in the world he wanted sleep, but there was in the back of his consciousness something telling him that he must not have it, that there were yet things to be done, that his day's work was not over.

Father Huetter had gone to lead the Office of the Holy Name Society by the side of the young Loyd's body. The Dean, settling himself down in his own room for Vespers and Complin, found that he could hardly force his mind out of the circle which it had been making all night and all day.

The little clock was striking nine as he arose and put down the book. He would go directly to bed. But he reached for his wide felt hat, called his ancient housekeeper to instruct her as to where Father Huetter might be found in case of an urgent sick-call, and, avoiding the patent disapproval of her eye, stepped quickly out to the street.

Milton was apparently settling down into its regular nightly quiet as the Dean crossed the upper part of State street and took a darkened short cut over into Court street. But to the Dean's taut-strung nerves the quiet was too heavy. It was unnatural; it brooded. True, one could reflect, men had stood on street corners now for the last four months, nearly, and talked of their strike and of the incidents and struggles and hopes of it, until you might suppose that they had said all the words that could be said about it. But the Dean was not convinced. The same sense of indefinable danger that had made him leave the house followed him through the quiet dark.

He passed the gaunt old figure of the court house, with its one great eye blinking out through the nearly naked branches of the maples, and turned the corner into Reynold street where the squat dark heap of the jail backed up against the rear of the county buildings. There was no light from the jail and the street was entirely deserted. The Dean had hardly expected this, for he thought it likely that there would be some of the men standing about in front of the jail.

He stood a while, undecided. He could not go home without somehow trying to lay his finger on the pulse of this vague fear that followed him. A thin streak of light coming from behind a curtain of the warden's outer office drew him to step up and ring sharply.

A low excited murmur of voices from within followed his ring, and then a challenge.

"Father Driscoll," he answered quietly.

Fred Wheeler, the warden, pulled the door open for him, and as he walked in he was surprised to find John Beals, the sheriff, standing nervously in the middle of the room.

Beals, a political sheriff, had spent most of that day in unusual and uncomfortable proximity to a shotgun. He had been certain that some attempt would be made to free Loyd. In his state of mind, any intrusion, even that of the old priest, was a cause for alarm.

Father Driscoll apologized so profusely and assumed so blandly that he would be allowed to see Loyd that the sheriff, taken off his mental feet, did not know how to refuse.

Walking down the corridor of the jail, the warden said:

"I'm sorry, Father, but you know we wouldn't dare open a cell to-night, or I'd bring him out to the office to you."

"Perfectly right, Fred, I only want a minute with him."

Loyd was leaning like a great loose-jointed animal on his arms which lay stretched along the heavy iron hinge-strap of his grating. In the electric light from a single bulb at the end of the corridor he recognized the priest, but he said nothing. Wheeler walked away.

"I have news for you, Jimmie," said the Dean, putting his hand through the bars to rest on Loyd's arm. "The Governor will send troops—they will be here to-morrow—and an overhead force to take charge of the mill. The men will go to work at once and operate the mill until Sargent gives in to arbitration."

"What did he say about my brother?" Loyd questioned fiercely, straightening himself so that his shock of black hair touched the ceiling of his cell.

"Why, Jimmie," the Dean fell back a little, "what could he say? He will investigate, I know, and try to see that the law is—"

"Law!" Loyd laughed frightfully. "There's no law. It's a lie! My innocent brother lies dead in my house, shot dead last night by an officer of the law. The man who shot him is walking around now ready to kill again. And the man who ordered the thing is away from here, but he can order other killings. Law! What is his law? The law of money and of power and of murder. That's his law. It works for him just as I have worked for him. It makes him rich just as I have helped to make him rich. He took my boyhood and my chance in life. I had to give it so that my mother and my little brother could live. And now, with his law, he has taken the only thing that I loved—my brother. Why? Why, because I and thousands of other fools like me have worked for him and made him rich so that he could buy law and kill us with it when it suited him to do it.

"Haven't I worked and struggled and been abused all this summer trying to make the men starve quietly, when there was food about them that they might have had for the taking? Why? All so that John Sargent's law might be kept. All so that this law you talk about might be strong enough to keep me in jail to-night.

"And do you think I did not all the time know just what a fool I was? Did I not see that I was just welding the chains for myself? Doesn't every man see it that works at another man's machine and makes money for that other man? Doesn't he know that he is just giving that other man a grip on him? Doesn't he know that every dollar he grinds out of a machine for another man is a rivet in his own collar?

"Know it? We all know it. And yet we go on doing it. We go on, because our fathers went on, because good men, like you, because people, because Church, because everything tells us to go on."

"But," the Dean put in quietly, "the Governor is ready to use the power of the state. He will do all that can be done."

"Can he give me back my brother's life? Can he give me back the years of my own life? Last night it was my brother. If John Sargent wanted me killed here in this jail to-night he could stage it and go free. You know it. The State knows it. The Governor knows it. What does he do?"

"Well, at least, he is ready to take the one step that will end the strike and put things back where they were."

"Yes. That's what he wants. That's what everybody wants; things back where they were. Back where we and our children—thank God, I'll never have one—may be worked over and over again, and shot in the end if it's needed. Why will he do this? And what will he do?

"Why? Will he do it because he cares for me or my kind? No. He'll do it because it's a big bold play that can one day make Gordon Fuller President of the United States. He's taking a chance—a big chance. But he's a big man, and he's willing to play. But that's what he's doing, playing—with the lives of men. For what? For Gordon Fuller."

"Even if it were true, Jim—and I think you are mostly wrong—I have belief in that young man—it is the one thing to save the people and stop the strike."

"The strike is ended."

"What? How?" the Dean questioned eagerly. "What do you mean?"

"When I laid down the Crucifix on my brother's breast, and put out my hands for the 'bracelets', the strike was over then."

"I do not understand, Jim." The Dean spoke wonderingly, but he had already begun to realize that the intangible fear that had taken him out of his house when he had not meant to come was founded on something real.

"The strike is ended," said Loyd again. "It will finish in a way that no other strike ever finished in this world.

"Do you think that after we have fought and starved as we have all this time that we are going back to work under the old conditions, to pile up more money for John Sargent, to make him stronger to fight and gouge us again? Do you think I left my dead brother's body to come here quietly and wait for John Sargent's law to send me to state's prison? No. I came at the time because this morning we were not ready to strike. Now we are ready. It is ten o'clock now. In a few minutes the men will come to break me out from here. We will go straight to the mill, blow in the gates, overpower Sargent's guards or kill them.

"In the morning we'll not only have the mill in our hands and be ready to run it, but we'll have every store and bank and public utility in the town.

"You don't understand yet. This is a one-mill town, a one-man town. The banks, the trolley cars, the business concessions belong to John Sargent. We made them for him. There are nearly four thousand of us. There are not four hundred able-bodied men in the town who do not belong to us. Who is to stop us doing what we wish?"

The Dean leaned back against the opposite wall of the corridor. He saw the monumental simplicity of the thing which Loyd had outlined. He knew how it would appeal to the daring imagination of the big, fearless man before him. And he did not doubt that he would go about it simply and literally, though death stood in the way. For a moment he was stupefied by the bold clearness of the idea. Then his mind leaped to the terrifying consequences. He saw all the great power of

the whole state, roused by money and the fear of money, prepared to pour its forces down upon the little city. It would be *war*! And he knew that Loyd and the men would fight to the end.

"Jim," he gasped, "do you know what it would mean? It would mean civil war."

"It would mean *something*," said Loyd shortly. "And that is more than all the Labor talk and uplift and Socialism has meant yet or ever will mean unless men are willing to pay the price and take the risk for the thing they want."

"And can you say what is the price? Because life is bitter to you and because you would throw it away cheaply, do you dare to say what life is worth to other men? And are you ready to lead them to destruction?"

"What shall we do, then? Do you want us to settle down quietly to grind those lives out forever, to see our brothers murdered, to see ourselves sent to prison? Why don't you go farther and tell us to bow our head and say, 'It's the will of God; let us suffer and die peaceably'? No. Father, in spite of what you know and have heard of me, I love my Church and my Faith, but no church and no faith and no priest can tell me that it is the will of God that the children should go hungry because of John Sargent's greed, or that my brother should be killed by his hired murderers."

"No, it is not the will of God. It is the short-sighted wickedness of men."

"Then it has to be met in the one way that it can be met."

"Wickedness with wickedness, greed with greed, murder with more murder? No. Neither is that the will of God.

"But it is the will of God that men should meet the hard and terrible facts of life with a great and patient bravery. God knows it is not in my heart to preach to you, when your own heart is desolate in its grief. What can I say? Has not my own old heart felt the rage of passion and the leaping flame of anger at the things that I have seen?"

"Yes, and that flame is going to lick up this whole country," said Loyd, gripping and shaking the bars of his cell door. "Am *I* the only man who is suffering? *I* haven't got a hungry kid chewing at the bed sheet in his sleep. *I* am not raising a family of boys and girls to be thrown into the hopper of

John Sargent's mill. But I'm not a wind-jamming Socialist either. I can do this thing to-night and I'm going to do it. It's a thing that's never been done before and it will light up this state and this country. What is my life? What are a few dozen lives, if they go to the wiping out of slavery in this country?"

"Anger piled on anger, Jimmie, wrong upon wrong, never made anything right in this world. You are thinking of a cause. You honestly believe that what you would do to-night would help to better things. And, in the end, it would, perhaps. But the strongest thought of all you have is that it would ruin John Sargent."

"Yes." Loyd shouted, "I'd leave him without a dollar in the world. And if you were in my place you'd feel just as I do."

"And if I did? Would it be right? Let us leave it," said the Dean dropping his voice, "to the boy that is at rest to-night—Harry, with his fresh and laughing heart. Life was dearer to him, and sweeter, than to you or me. Leave it to him. Would he have you do this thing with anger and rancor in your heart? No. He would beg you on his knees to do the brave thing."

Loyd stiffened as though he had been struck.

"You think," the old priest went on calmly, "because you are ready to throw your life away or make yourself an outlaw to the world about you, that you are doing the courageous thing. He, even in his boy's wisdom, could have told you that there was a yet braver thing to do—to stay here and clear your name of this thing as you can easily do, and—obey the laws of God."

"They're not the laws of God. They're John Sargent's; they work for him."

"They *are* the laws of God, Jimmie—Ten of them. And John Sargent can no more break them with impunity than can you or I. You know that."

Loyd said nothing, but tapped significantly on the bars of the door.

"I see what you mean, Jim; but you know what I mean, too. Suffering there is. Injustice there is. Wrong there is. Why? Because a man is breaking the laws of God; breaking one of

the Ten Commandments. Government, Politics, Socialism, Economics—blow the fog away and you find a man stealing, breaking God's law. Set up another system and you'll find other men doing the same. And you would cure it all to-night by breaking more of those laws of God?

"Jimmie, Jimmie, can you not see that the lesson is longer and harder even than that?

"You say that you looked at the Crucifix this morning. What did you see? You saw a Man loving justice and hating iniquity. Every great and big man does that always. He saw injustice and wrong and suffering all about Him. Did He 'take the sword'? Did He take the 'twelve legions of angels' to right these things? No. He took the other way, the way that leads not over the bodies of men but through the ways of their hearts.

"Can you bring anything out of force and riot and bloodshed except the things that you put into them—anger and hate and the desire for revenge? They breed each other.

"There is one way, the patient, the big, the enduring way. The law, in the hands of the Governor, will be helping you to-morrow. Nine millions of people, the sovereigns of the state, are with you at heart. Keeping the law of God—fight, work, teach, and vote. But keep the law of God. For every law that is broken, whether in the name of Labor or of Capital, of Socialism or of Private Right, a heavy toll is taken. And it is taken off the weak."

Loyd strained uneasily along the bars, but still he said nothing.

"James," said the Dean after a little pause, "you are here accused of something you did not do. That has happened and might happen to any man. But if you go out of here to-night, you, who have never broken any law, will be branded as a jail-breaker. Will it do any good to the cause for which you are ready to die if you go marked as an outlaw? Will it? It will not. And you shall not do it. I can stop you and I will."

"How?"

A heavy thud and a grinding, tearing crash shook the building.

"There they are now," said Loyd. "They did as I told them. There was no warning. They are in the office by now."

The Dean hurried down through the corridor to the office. He swung open the door between the inner and the outer offices, and stopped short.

On the floor of the outer office lay the heavy street door. On top of it lay the long iron tongue of a reaper. It was plain that the men had run up stealthily and rammed the door down with a single blow of the tongue and had leaped into the room after it.

A dozen or fifteen had crowded in and were half-way across the room. There they stood, for the moment, saying nothing.

Along one wall of the office four deputies were ranged, with rifles pointing dead at the group of men. At the Dean's left hand stood Wheeler and the sheriff, with their shotguns also trained upon the men. But the sheriff gave no word to fire. The Dean at first sight thought that Beals was merely stupid with fright. But a second look at the men in front showed something else.

Andrew Tinney and Joe Kolakouvski, two giant moulders, were in front. Behind them, his squat, double-jointed body screened by their long legs, was little Joe Page, the town dwarf, who had once been kicked by John Sargent.

In one hand the dwarf held a stick of dynamite with a common fire-cracker fuse taped into it. In the other he had a little stick of burning punk. The crude simplicity of the thing made it just so much more terrible. Any boy could have thought of it.

No man was ready to pull a trigger. The situation was too obvious to anyone who knew the character of the little half-man who held those things in his hands. Only one shot would ever be fired.

"Bring Loyd out, Beals," said Tinney. "Or give over the keys."

"The keys," said Kolakouvski, glowering down the eye of the sheriff's gun.

Beals stood, futilely holding his gun at aim. He seemed unable to do more.

"Give them to me," whispered the Dean at his ear—"the keys; they will not try to take them from me."

The sheriff, still pointing his gun wildly, reached for the keys that hung at Wheeler's belt and passed them over to the

Dean. The act was purely mechanical. The man's hand merely followed the first suggestion that his mind had been able to answer.

The Dean beckoned the group of men and it moved across the room, still screening the dwarf who padded along steadily, holding his two hands wide apart.

Quietly and without opposition the crowd followed the priest through the inner office and down the corridor.

The Dean worked quickly, trying one key after another in the lock of Loyd's door, talking as he worked.

"Jimmie, when I have found the right key," he said, pulling out one key and inserting another, "you will be free to go out and begin the work you have in mind. You will be free of everything except the law of God. I cannot free you from that. I am freeing you from this law of man. You will not be breaking jail. The door will be standing open for you. I am taking this all upon myself. I will answer for all of this to the law.

"When you go out from here, if you do wrong, if you break a law of God, if you kill, then I shall be as guilty as you. The sin that is yours will be upon my soul.

"These men will do nothing without you. All rests on you: life and death; shame, terror, and innocent blood. And on me it rests.

"Will you stay and take the long way in patience and courage and hope, or will you—there, the door is open at last—will you take the short way to ruin and wrong? You take me with you either way."

He pushed the door open and Loyd stepped upon the threshold. In the light, the two men eyed each other, breathing hard, for a full minute.

Then Loyd looked down the corridor into the puzzled, wondering faces of the men crowding there. He looked again at the old man whom he had all his life revered and loved. His eyes dropped. His big shoulders fell. And, swinging on his heel, he turned back into the cell and dropped heavily upon his bunk.

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[TO BE CONTINUED.]

PIUS X AND THE CARDINALATE.

IN view of the recent death of the Supreme Pontiff it may not prove uninteresting to give a short account of the various official acts of Pius X in reference to the Sacred College of Cardinals.

Number of Cardinals Appointed by Pius X.

During the course of the eleven years of his pontificate Pius X held seven Consistories in which he appointed fifty cardinals. Thirty-nine were cardinal priests and eleven cardinal deacons. His immediate predecessor, Leo XIII, admitted one hundred and forty-seven cardinals to the Sacred College, while Pius IX conferred the same honor on one hundred and twenty-three.

The following list shows the date of the Consistories held by Pius X, together with the number of cardinals created in each.

	Date.	Cardinals Created.
1.	9 Nov., 1903 . .	2 cardinal priests.
2.	11 Dec., 1905 . .	3 cardinal priests and 1 cardinal deacon.
3.	15 Apr., 1907 . .	7 cardinal priests.
4.	16 Dec., 1907 . .	3 cardinal priests and 1 cardinal deacon.
5.	27 Nov., 1911 . .	14 cardinal priests * and 5 cardinal deacons.
6.	2 Dec., 1912 . .	1 cardinal priest.
7.	26 May, 1914 . .	9 cardinal priests and 4 cardinal deacons.

During his reign forty-eight cardinals died. Of these one had been created by Pius IX, forty-one by Leo XIII, and six by Pius X. Hence at the death of Pius X the Sacred College counted sixty-five members—six cardinal bishops, fifty cardinal priests, and nine cardinal deacons.

Nationality of the Cardinals.

Of the fifty cardinals created by Pius X no less than thirty were natives of countries other than Italy. In other words, sixty per cent of the cardinals of Pius X were non-Italian or foreign cardinals. Under Pius IX and Leo XIII the proportion of foreign cardinals to the entire number was respectively forty-three and forty-one per cent. In all, thirteen nations

* Including one cardinal reserved "in petto".

are represented among the creations of Pius X. During this pontificate Brazil received its first cardinal, and Holland, after a lapse of nearly four hundred years, was again accorded recognition in the Sacred College. Two additional cardinals were given to the Church in the United States.

The following table will show at a glance the nationality of the cardinals created during the last three pontificates.

Country.	Pius IX.	Leo XIII.	Pius X.
Italy	70	85	20
France	17	19	7
Spain	13	11	6
Portugal	2	1	1
Germany	4	6	2
Austria	6	11	3
Hungary	4	3	3
England	3	2	2
Ireland	1	2	0
United States	1	1	2
Belgium	1	1	1
Holland	0	0	1
Poland	1	0	0
Russia	0	1	0
Greece	0	1	0
Switzerland	0	1	0
Australia	0	1	0
Canada	0	1	1
Brazil	0	0	1
Number of cardinals	123	147	50
Foreign cardinals	53	62	30

AGE OF THE CARDINALS APPOINTED BY PIUS X.

Cardinal Merry Del Val was the youngest cardinal created by Pius X, and Cardinal De Rovérié de Cabrières was the oldest. The former was only thirty-eight years of age at his elevation, while the latter had passed his eighty-first birthday. The subjoined table will give some idea of the ages of the cardinals appointed by the late Pontiff.

Age.	No. of Cardinals.
Under 40 years.	1
40 to 50 "	3
50 to 60 "	14
60 to 70 "	24
70 to 80 "	7
Over 80 "	1

The table shows that nearly one-half of the cardinals created by Pius X were between sixty and seventy years of age. Nineteen of these twenty-four cardinals were between sixty and sixty-five years old. Seven were sixty-two years of age.

THE RIGHT OF OPTION.

A cardinal's right of option ("jus optionis") means that, under certain restrictions, a cardinal may (1) pass from a lower to a higher grade in the Sacred College, or (2) while remaining in the same grade may select another diocese, title or deaconry in place of the one which he holds at present. This right was exercised several times during the last pontificate.

I. CARDINAL DEACONS.

1. Cardinal Cajetan De Lai in the Consistory of 27 November, 1911, made option for the diocese of Sabina, thus passing from the grade of cardinal deacon to that of cardinal bishop. He was created cardinal deacon of St. Nicholas *in Carcere,* 16 December, 1907.

2. Cardinal Basil Pompili was promoted, 25 May, 1914, from the deaconry of St. Mary *in Domnica,* which he had received 27 November, 1911, to the priestly title of St. Mary *in Ara Coeli.*

II. CARDINAL PRIESTS.

1. Cardinal Augustine Richelmy, 27 November, 1911, exchanged his title of St. Eusebius for that of St. Mary *in Via Lata.*

2. Cardinal Diomede Falconio was made cardinal priest of the title of St. Mary *in Ara Coeli,* 27 November, 1911. He resigned this title in the Consistory of 25 May, 1914, on his promotion to the rank of Cardinal Bishop of Velletri.

III. CARDINAL BISHOPS.

1. Cardinal Francis Cassetta passed from the priestly to the episcopal grade in the Sacred College, 27 March, 1905, when he was made Bishop of Sabina. Afterward, 27 November, 1911, he resigned from the See of Sabina and took possession of Frascati.

2. Cardinal Seraphin Vannutelli, as sub-dean of the Sacred College, was Bishop of Porto and St. Rufina. On the death of Cardinal Oreglia he succeeded to the Deanship and, in keeping with the new regulations of Pope Pius X, retained his diocese, uniting to it, however, the diocese of Ostia, 25 May, 1914.

CREATION AND RESERVATION "IN PETTO".

Only one cardinal was created and reserved "in petto" by Pius X, as compared with eight by Leo XIII, and ten by Pius IX. This prelate is the Patriarch of Lisbon, Anthony Mendes Bello. He was created 27 November, 1911, but was not published until 25 May, 1914. The delay in publication in this instance was probably due to the spirit of virulent antagonism to the Catholic Church manifested by the leaders of the revolutionary government in Portugal. On the one hand the Pope, in keeping with the provisions of the Concordat between the Holy See and Portugal, was obliged to create Mgr. Bello a cardinal in the first Consistory held after 19 December, 1907, the date of his promotion to the Patriarchate. On the other hand it was idle to expect the revolutionary government to make the usual official request for the promotion of that prelate, and it might well be feared that the public bestowal of this high dignity would be the signal for new insults and persecution for Mgr. Bello. The Pope was enabled to keep his Concordat obligations and at the same time obviate any possible dangers by creating the Patriarch a cardinal priest, 27 November, 1911, and deferring the publication of his name to a more peaceful time, 25 May, 1914. Cardinal Bello outranks Cardinal De Hornig, who was created and published 2 December, 1912, as well as the cardinal priests created and published 25 May, 1914.

Cardinals belonging to Religious Orders.

The following table shows the number of the members of the various Religious Orders and Congregations who were elevated to the purple during the last three pontificates.

Order.	Pius IX.	Leo XIII.	Pius X.
Augustinian	1	3	0
Barnabite.	1	1	0
Benedictine	2	6	2
Canon Regular.	0	0	1
Capuchin.	1	3	0
Carmelite.	0	2	0
Dominican	3	5	0
Franciscan	2	1	2
Jesuit	2	2	1
Oblate	1	0	0
Oratorian.	0	4	0
Redemptorist	1	0	1
Total	14	27	7

Documents of Pius X on the Sacred College.

During the reign of Pius X there were issued the following documents directly referring to the cardinals:

28 August, 1903, a decree of the Sacred Congregation of Indulgences permitting cardinals to grant an indulgence of 200 days in their respective churches.

14 December, 1903, a Motu Proprio granting certain additional favors and privileges to the conclavists who attended the cardinals at the election of Pius X.

20 January, 1904, the Constitution *Commissum Nobis* which strictly forbids any cardinal to present the civil Veto or Exclusion during the conclave for the election of the Supreme Pontiff.

25 December, 1904, the Constitution *Vacante Sede Apostolica,* which lays down the laws governing the election of the Pope.

24 May, 1905, the Motu Proprio permitting all cardinals, even those who are only priests or deacons by ordination, to wear the pectoral cross even in the presence of the Roman Pontiff.

29 June, 1908, the Constitution *Sapienti consilio,* which provides for the reorganization of the Roman Curia.

18 March, 1909, a Decree of the Holy Office granting an indulgence of fifty days to those who devoutly kiss a cardinal's ring.

15 April, 1910, the Constitution *Apostolicae Romanorum Pontificum,* which made many new regulations for the administration of the suburban dioceses of Rome.

20 December, 1911, a rescript from the Commission for the Codification of Canon Law enumerating certain privileges of the cardinals.

5 May, 1914, a Motu Proprio designed to make effective the provisions of the Apostolic Constitution *Apostolicae Romanorum Pontificum.* This Motu Proprio, among other regulations, assigns a stipulated annual salary to each of the Suffragan Bishops who administer the suburban dioceses and abolishes the right of option hitherto enjoyed by cardinal bishops.

CARDINAL LEGATES UNDER PIUS X.

Pius X continued the custom of his predecessor, Leo XIII, of sending a cardinal legate to the Eucharistic Congresses held in different parts of the Christian world. Cardinal Vincent Vannutelli was appointed Legate for the Congresses at Tournai (1906), Metz (1907), London (1908), Cologne (1909), and Montreal (1910). Cardinal Aguirre y Garcia was Legate at Madrid (1911), Cardinal Van Rossum at Vienna (1912), Cardinal Ferrata at Malta (1913), and Cardinal Belmonte at Lourdes (1914).

Philadelphia, Pa. JOSEPH J. MURPHY.

Analecta.

ACTA PII PP. X.

Ad Universos Orbis Catholicos

HORTATIO.

Dum Europa fere omnis in anfractus abripitur funestissimi belli, cuius quae pericula, quas clades, quem exitum qui paullulum reputaverit, is profecto luctu atque horrore se confici sentiat, non possumus non gravissime et Ipsi affici, non angi animo moerore acerbissimo, quum simus de tot civium, de tot populorum salute ac vita solliciti. In tanta rerum omnium perturbatione ac discrimine plane sentimus atque intelligimus hoc a Nobis paternam caritatem, hoc apostolicum ministerium postulare, ut christifidelium omnium animos eo convertamus impensius *unde venit auxilium,* ad Christum, dicimus, *principem pacis* et *Dei atque hominum mediatorem* potentissimum. Huius igitur thronum gratiae ac misericordiae adeant omnes, hortamur, quotquot sunt per orbem catholici in primisque viri e clero; quorum insuper erit, iussu episcoporum in unaquaque paroecia publicas peragere supplicationes, ut misericors Deus, quasi piorum precibus defatigatus, funestas belli faces amoveat quantocius detque benignus iis qui publicae rei praesunt *cogitare cogitationes pacis et non afflictionis.*

Ex aedibus Vaticanis, die II augusti MCMXIV.

PIUS PP. X.

EPISTOLAE.

I.

AD R. P. D. IOSEPHUM SCATTI, EPISCOPUM SAVONENSEM ET NAULENSEM, DE SACRIS SOLLEMNIBUS ANNO PROXIMO SAVONAE CELEBRANDIS QUOD CENTUM ANNIS ANTE PIUS VII P. M. IMAGINEM "MATRIS MISERICORDIAE" CORONA REDIMIERAT.

Venerabilis Frater, salutem et apostolicam benedictionem.— Si unquam recentioribus aetatibus Petri navicula turbulentissimis est iactata fluctibus, id certe tum evenit, cum in decessore Nostro fel. record. Pio VII libertas et dignitas Pontificis ipsaque humanitas sic violata est, ut vix credibile videatur, qui hoc fecit, hominem ea vi atque acie ingenii non vidisse quam nefarium quamque inutile facinus admitteret. Tametsi nihil est mirum, si Ecclesiae adversarii ita obcoecantur invidia, ut historiae documenta, vel quae sunt maxime perspicua, perfricata facie contemnant. Atque historia teste, cum sibi videntur Ecclesiam in extremum adduxisse discrimen, tum vero benignissimus Deus ex ipsa eorum opera tranquillitatem gloriamque parit catholico nomini. Quo quidem in genere, insigne divinae providentiae documentum, per ea tempora, quae memoravimus, si fidelibus datum est omnibus, at praesertim maioribus vestris, qui pietatis suae omne genus significationibus augustum Pontificem Savonae captivum consolati sunt. Detinebatur sanctissimus Senex in episcopali domo, qua, venerabilis Frater, ipse hodie uteris; ab eius latere purpurati Patres avulsi omnes, quorum alii alio loco vel exsulare iussi vel in custodiam dati, ne Pontificem sapienti suo iuvarent consilio; episcopi Italiae plerique e suis deturbati sedibus; divina humanaque passim permixta omnia. Putarint tum forte imbecilli consilii homines de catholica Ecclesia actum esse. At Pontifici adfuit sanctissima Virgo, quae apud vos titulo colitur *Matris Misericordiae*; quam enim ipse patronam ac deprecatricem adhibuit, eam profecto dicendum est finem aerumnarum clienti augusto a Iesu Ecclesiae Sponso impetrasse. Redditus est Urbi pastor ac princeps; post annum, promissa exsecutus, istic miserentissimae Matris imaginem pretiosa corona redimiit. Laetabile utrumque eventum scribis, venerabilis Frater, velle vos proximo

anno, a die septimo ad tertium decimum mensis maii, sollemniter commemorare. Consilium sane optimum non una de causa probamus; etenim non modo cives decet actus maiorum aemulari et pietatem erga *Matrem Misericordiae* et studium erga illustrem decessorem Nostrum, cuius iam perpetuo erit nomen cum Savonae nomine coniunctum, verum etiam de re agitur, quae et fidelium excitet ardorem, et inimicis Christi persuadeat, si potest, Ecclesiam in ea esse tutela ut, quantumvis ipsi nitantur, nihil tandem aliquando sint profecturi. Neque minus id placet quod habetis propositum, ut statis sollemnibus et praeeat novendialis divini verbi praedicatio, et duplex accedat conventus, Marialis et Eucharisticus; ita profecto delatos beatissimae Virgini et Pio VII honores cumulabit animarum fructus. Verum, ut te, venerabilis Frater, et clerum populumque Savonensem peculiari voluntatis Nostrae testimonio honestemus et, quantum in Nobis est, festorum dierum splendorem augeamus, iam nunc pollicemur non defuturum qui Nostram per eos dies gerat istic personam. Supplices interea estote *Matri Misericordiae* pro Nobis universaque Dei Ecclesia; pietatem vero in Nos vestram remunerabitur Deus caelestibus donis, quorum auspicem paternaeque benevolentiae Nostrae testem, tibi, venerabilis Frater, et clero populoque utriusque dioecesis, apostolicam benedictionem ex animo impertimus.

Datum Romae apud S. Petrum, die XXIX mensis iunii anno MCMXIV, Pontificatus Nostri undecimo.

PIUS PP. X.

II.

AD IACOBUM CARD. GIBBONS, BALTIMORENSIUM ARCHIEPISCOPUM, DE TEMPLO IN HONOREM B. VIRGINIS IMMACULATAE WASHINGTONII EXSTRUENDO.

Dilecte Fili Noster, salutem et apostolicam benedictionem.—Ad clara, quae saepenumero ab Americae septentrionalis Catholicis accepimus, actuosae caritatis argumenta, aliud nunc accedit, neque illud obscurum, sollertia providentiaque piarum feminarum. Coivisse siquidem eas in coetum allatum est, corrogandae stipis causa, ad templum Washingtonii exstruendum, apud studiorum Universitatem, quod usui sit tum excolendis ad pietatem adolescentibus qui scholas celebrant, tum ceteris omnibus e vicinia iuvandis. Cuiusmode consilium quanti sit

apud Nos, dicere vix attinet. Eo enim nihil ad Ecclesiae utilitatem et ad reipublicae salutem praestantius: ac de utraque egregie mereri censendi sunt qui adolescentium animos eo mature convertendos curant, ubi timore Domini sancto, quod sapientiae verae initium est, plenius efficaciusque impleantur.

Hoc igitur unum optandum restat, ut, catholicorum hominum ex omni ordine generosa promptaque opitulante liberalitate, feminarum, quas supra laudavimus, consilium felicem quantocius habeat exitum, exstruendique templi arte renidente, adeuntium adolescentium sublimius erigantur mentes et quae *desursum est sapientiam* avide exquirant, toto corde amplectantur in omnique vita religiose retineant.

Vota haec expleat Deipara immaculata cuius honori sacram aedem dicare decretum est, sintque precamur oculi eius aperti super Washingtoniensem studiorum Universitatem die ac nocte. Auspex interea divinorum munerum Nostraeque testis benevolentiae apostolica sit benedictio, quam tibi, dilecte Fili Noster, coetui feminarum quod supra nominavimus, clero denique, populoque tuo universo peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die VIII iulii MCMXIV, Pontificatus Nostri anno undecimo.

PIUS PP. X.

SECRETARIA STATUS.

EPISTOLA AD FRANCISCUM CARD. BOURNE, WESTMONASTERIENSEM ARCHIEPISCOPUM, OB RELATIONEM DE INCREMENTO CATHOLICAE ECCLESIAE IN ANGLIA BEATISSIMO PATRI REVERENTER EXHIBITAM.

My Lord Cardinal,

The important address which Your Eminence delivered at Cardiff on July 10th has deeply interested the Holy Father and He wishes me to assure you that He has read it with very great pleasure. His Holiness's attention has been more particularly drawn to what Your Eminence has pointed out in connexion with the Bull *Si qua nos* and the development of the Catholic Church in England. Your Eminence has put forward the mind of the Holy See and the ultimate object in view when the new ecclesiastical provinces were erected nearly three years

ago. As you have rightly stated, all over the world, "a wise and gradual growth of the episcopate means in every case greater earnestness among the children of the Church, greater activity of zeal, and a rapid increase in the number of those who accept her teaching". The Holy See is confident that the same methods cannot fail to promote constant and far-reaching progress in the life of the Church in England and lead to the salvation of the thousands who are seeking for light and grace and who are at present beyond the reach of those who can minister to them. Difficulties and obstacles obviously exist and others may arise before the goal can be reached, but the Holy Father trusts that the zeal and the generosity of English Catholics will find the means of overcoming them, and thus develop the admirable work which their forefathers have accomplished since the restoration of the hierarchy and which they themselves have carried on so nobly to this day.

I am, my Lord Cardinal,

Your Eminence's devoted servant,

R. CARD. MERRY DEL VAL.

Rome, July 14th, 1914.

SUPREMA S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

I.

DECRETUM SEU DECLARATIONES CIRCA ALIQUOS SPIRITUALES FAVORES PIO OPERI PROPAGATIONIS FIDEI CONCESSOS.

Ad supremam hanc sacram Congregationem S. Officii, sequentia exhibita sunt dubia, pro opportuna solutione, nimirum:

I. Quando parochus delegavit unum ex suis vicariis, committens ei munus colligendi in sua parochia eleemosynas in favorem pii Operis Propagationis Fidei, uter facultatibus et privilegiis eidem Operi a Sancta Sede concessis fruitur? An solus vicarius? num parochus solus? an vero uterque?

II. In dioecesibus, ubi nullum consilium neque comitatus exsistit, sed solus invenitur sacerdos ab episcopo nominatus tanquam director dioecesanus cum mandato toti huic Operi providendi, gaudetne solus hic director facultatibus et privilegiis

a Sancta Sede concessis? An vero episcopus similiter iis fruitur?

Emi ac Rmi PP. Cardinales Inquisitores generales, feria IV, die 25 martii 1914, respondendum esse dixerunt:

Ad I. Tam parochus, cui munus demandatum fuerit in aliqua paroecia colligendi eleemosynas, quam vicarius, cui parochus hoc munus committit, fruuntur facultatibus et privilegiis a Sancta Sede concessis.

Ad II. Non solum sacerdos director, sed et Revmus Episcopus gaudent in casu facultatibus et privilegiis a S. Sede concessis.

Et Ssmus D. N. D. Pius div. Pp. X, in solita audientia R. P. D. Adsessori S. Officii, feria V sequenti, die 26 martii, impertita, benigne sententiam Emorum PP. approbare dignatus est. Contrariis quibuscumque non obstantibus.

D. Card. Ferrata, *Secretarius.*

L. * S.

✠ D. Archiep. Seleucien., *Ads. S. O.*

II.

Decretum: Peculiares tribuuntur Indulgentiae Sodalitatibus Lectioni S. Evangelii provehendae institutis

Quam proficua sit inter fideles eorum consociatio ad assiduam provehendam lectionem Evangelii, conspicui probavere fructus indidem procreati. Quae enim, ecclesiastica favente auctoritate, hucusque surrexerunt, caelestibus visae sunt benedictionibus foecundari.

Quo igitur res ista plurimum incrementi capiat, censuit Ssmus D. N. P. Pius div. prov. Pp. X, fidelibus sub Christi nomine in profectum Evangelii confoederatis, Ecclesiae thesaurum esse opportune aperiendum.

Quapropter, in audientia R. P. D. Adsessori S. Officii impertita, die 23 aprilis, anno 1914, Idem Ssmus Dominus omnibus et singulis piis Sodalitatibus, a locorum Ordinariis sive iam canonice erectis sive in posterum similiter erigendis, ea mente ut eius membra in id conspirent ut magis propagetur ac magis Evangelium, sibique ad hunc finem assequendum proponant: 1° Saepe incumbere, et si possibile sit quotidie, aliquali S. Evangelii lectioni, utendo editionibus ab Ecclesia probatis, et

crebris lucidisque adnotationibus ditatis; 2° Eiusmodi lectionem aliis passim opportuneque commendare; 3° Frequenter invocationem recitare: *Da, quaesumus, Iesu, ut tuo sancto obsequamur Evangelio,* sequentes indulgentias benigne concedere dignatus est: I. Plenarias, defunctis quoque applicabiles, pro Sodalibus confessis ac S. Communione refectis, qui ecclesiam seu sacellum visitaverint, in quo Sodalitas canonice erecta est, ibique ad mentem Summi Pontificis oraverint: 1° Die inscriptionis in Sodalitatem; 2° Diebus festis: Nativitatis D. N. I. C.—Circumcisionis —Epiphaniae —Paschatis —Ascensionis—Pentecostes—Assumptionis B. M. V.—Cathedrae S. Petri Romae —Conversionis S. Pauli Ap.—S. Ioseph (19 martii)—S. Marci Ev.—S. Iacobi Ap. (1 maii)—Ss. App. Petri et Pauli—S. Matthaei Ap. et Ev.—S. Hieronymi—S. Lucae Ev.—S. Iudae Thaddaei Ap.—S. Ioannis Ap. et Ev.—et Omnium Sanctorum. —II. Plenariam in articulo mortis, a quibuslibet ex Sodalibus lucrandam, si confessi ac S. Synaxi refecti, vel saltem contriti, Ssmum Iesu Nomen ore, si potuerint, sin minus corde, devote invocaverint et mortem tanquam peccati stipendium de manu Domini patienter susceperint.—III. Partialem centum dierum, etiam defunctorum animabus profuturam, pro quolibet pietatis vel caritatis opere, quod Sodales iuxta Sodalitii statuta peregerint.

Praesenti in prepetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius.*

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

III.

DECRETUM SEU DECLARATIO CIRCA INSCRIPTIONEM ET TRANSMISSIONEM NOMINUM FIDELIUM ADLECTORUM IN PIAS CONFRATERNITATES.

Cum S. Congregatio Indulgentiis sacrisque Reliquiis praeposita, die 16 iulii, anno 1887, declaraverit, inscriptionem nominum christifidelium, qui in Confraternitatis proprie dictas cooptantur, esse omnino ad lucrandas indulgentias necessariam; et ex decreto eiusdem S. Congregationis, d. d. 18 augusti 1868, sacerdotes alicuius ex relativis Confraternitatibus rectoris munere carentes, quamprimum commode possunt, transmittere

teneantur ad Superiores respectivae Sodalitatis vicinioris canonice erectae nomina receptorum, ut in album ipsius Sodalitatis referantur; dubitari coeptum est, an fideles ex ipso die inscriptionis, ad indulgentias lucrandas ius haberent, etsi eorum nomina nondum ad Sodalitatem pervenerint. Et S. eadem Congregatio, diebus 12 decembris 1892 et 15 novembris 1893, affirmativam responsionem protulit. Si tamen, sive ex negligentia, sive ex alia causa, fidelium nomina numquam ad Sodalitatem transmittantur, novum exoritur dubium, an aliquando, et quonam tandem tempore, fideles indulgentiarum beneficio censendi sint decidisse. Qua de re supplicatum est apud Ssmum D. N. Pium div. prov. Pp. X, ut mentem suam vellet aperire, et defectus ex hoc capite hucusque per quoscumque sacerdotes forte admissos benigne sanare. Et Sanctitas Sua, in solita audientia, die 23 aprilis 1914, R. P. D. Adsessori S. Officii impertita, praevia sanatione omnium defectuum hucusque admissorum in inscriptione et transmissione nominum christifidelium, qui ad quamcumque piam Sodalitatem cooptati fuerint, declaravit, firma remanente in conscientia obligatione inscribendi et transmittendi nomina, iuxta decreta aliasque S. Sedis praescriptionis, fideles, eo ipso quo a legitime deputato admittuntur, rite adscriptos censeri, ad effectum tantummodo ut indulgentias lucrari aliarumque gratiarum spiritualium participes fieri valeant, etiamsi eorum nomina, quacumque ex causa, in album Sodalitatis relata non fuerint. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius.*

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

IV.

DECRETUM SEU INDULTUM CIRCA PERAGENDAM SACRAMENTALEM CONFESSIONEM ANTE DIEM LUCRANDAE INDULGENTIAE CONSTITUTUM.

Die 23 aprilis 1914.

Ssmus D. N. D. Pius div. prov. Pp. X, in audientia R. P. D. Adsessori S. Officii impertita, crebriorem cupiens facilioremque usum reddere Eucharisticae Communionis, et nihilominus aliquando obstare noscens praescriptam eodem die, vel aliquo ex

antecedentibus, iuxta peculiaria vel generalia S. Sedis indulta, praesertim vero data die 9 decembris 1763 et 11 martii 1908 per S. Congregationem Indulgentiarum, sacramentalem confessionem; firmis remanentibus amplioribus iam factis concessionibus, ac nominatim sub die 14 februarii 1906, per supra dictam sacram Indulgentiarum Congregationem, relata ad eos qui quotidie vel fere Angelorum Pane reficiuntur; benigne concedere dignatus est, ut ad quaslibet lucrandas indulgentias sufficiens habeatur confessio sacramentalis ultimo octiduo ante diem pro lucranda indulgentia designatum peracta; dummodo tamen non oporteat, ut, secundum prudens confessarii iudicium, aliquis ex christifidelibus aliter se gerat.

Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius.*

L. * S.

✠ D. ARCHIEP. SELEUCIEN., *Ads. S. O.*

V.

DECRETUM: PECULIARES GRATIAE SPIRITUALES IN FAVOREM FIDELIUM SOCIETATIBUS A TEMPERANTIA VEL ABSTINENTIA AB INEBRIANTE POTU ADSCRIPTORUM DECERNUNTUR.

Ssmus D. N. D. Pius div. prov. Pp. X, in audientia R. P. D. Adsessori S. Officii, feria V, die 21 maii 1914, impertita, cupiens propensiorem Suam voluntatem erga Societates, a Temperantia vel Abstinentia ab inebriante potu nuncupatas, ostendere, earumque Sodales in provehendo tam salubri proposito alacriores experiri; apostolica auctoritate, benignam de thesauro Ecclesiae largitionem adaperire constituit, et sequentes indulgentias istiusmodi Sodalitatibus, dummodo a Rmis Ordinariis canonice sint erecta vel in posterum erigantur, concedere dignatus est:

I. Indulgentias Plenarias. Sodalibus confessis ac S. Communione refectis aliquam ecclesiam vel publicum oratorium devote visitantibus ibique ad mentem Summi Pontificis orantibus: 1° Die quo Sodalitati nomen dederint. 2° In festo cuiusque Sodalitii Titulari. 3° In festo S. Ioannis Baptistae vel Dominica immediate sequenti. 4° Quatuor in anno diebus festis, a Rmis Ordinariis semel tantum designandis. 5° Semel in mense, die cuiusque Sodalis arbitrio eligenda, si per integrum mensem

orationem aliquam a Rmo Ordinario pro respectiva Sodalitate adprobatam devote recitaverint.

II. Indulgentias Partiales. 1° Septem annorum totidemque quadragenarum, quatuor in anno diebus ab Ordinariis semel tantum designandis, quibus Sodales aliquam ecclesiam vel publicum oratorium devote visitaverint, ibique ad mentem Summi Pontificis oraverint, simulque promissionem circa temperantiam vel abstinentiam a potu inebriante ex corde renovaverint. 2° Trecentorum dierum, ab iis Sodalibus lucrandam, qui ebrietati deditos ab huiusmodi vitio avertere conati fuerint, vel aliquem ex iis ut Societati adscribatur adduxerint; aut coetibus Sodalitatis interfuerint.

Quae omnes et singulae indulgentiae etiam defunctis applicari queunt.

Indulsit tandem eadem Sanctitas Sua ut Missae omnes, quae pro anima alicuius Sodalis defuncti a quocumque sacerdote applicantur, ita illi animae suffragari possint ac si ad altare privilegiatum celebratae fuissent.

Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

D. Card. Ferrata, *Secretarius.*

L. * S.

✠ D. Archiep. Seleucien., *Ads. S. O.*

VI.

Decretum seu Declaratio De Partialibus Indulgentiis Semel vel Pluries in Die lucrandis

Die 25 iunii 1914.

Ssmus D. N. Pius div. prov. Pp. X. in audientia R. P. D. Adsessori S. Officii impertita, proposito dubio, an toties lucrifieri valeant indulgentiae partiales, quoties iniunctae preces vel opera iterentur, si nulla fiat in ipsarum concessionibus declaratio de iis pluries in die vel semel tantum acquirendis; praehabito voto eminentissimorum Patrum Cardinalium Inquisitorum generalium, feria IV die 24 iunii 1914, in ordinaria Congregatione enunciato, benigne respondere dignatus est: "Affirmative, seu posse, in casu, eiusmodi partiales Indulgentiae toties acquiri, quoties preces vel pia opera in concessioni-

bus indicata reiterentur." Contrariis quibuscumque non obstantibus.

D. CARD. FERRATA, *Secretarius.*

L. * S.

✠ DONATUS ARCHIEP. EPHESIN., *Adsessor.*

S. CONGREGATIO INDICIS.

DECRETUM.

Feria II, die 1 iunii 1914.

Sacra Congregatio eminentissimorum ac reverendissimorum sanctae Romanae Ecclesiae Cardinalium a sanctissimo Domino nostro Pio Papa X sanctaque Sede Apostolica Indici librorum pravae doctrinae, eorumdemque proscriptioni ac permissioni in universa christiana republica praepositorum et delegatorum, habita in palatio Apostolico Vaticano die 1 iunii 1914, damnavit et damnat, proscripsit proscribitque, atque in Iudicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:

HENRI BERGSON, *Essai sur les données immédiates de la conscience.* Paris, Félix Alcan.

—*Matière et mémoire; essai sur la relation du corps à l'esprit.* Ibid.

—*L'évolution créatrice.* Ibid.

ALOIS KONRAD, *Iohannes der Täufer.* Graz und Wien 1911: *donec corrigatur.*

DAMIANO AVANCINI, *Modernismo;* romanzo. Milano 1913.

RAFAEL URIBE URIBE, *De cómo el liberalismo político colombiano no es pecado.* Bogotá 1912.

THEODOR WACKER, *Zentrum und kirchliche Autorität* in opusculo: *Gegen die Quertreiber.* Essen 1914.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.

Quibus sanctissimo Domino nostro Pio Pp. X per me infrascriptum Secretarium relatis, Sanctitas Sua Decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 3 iunii 1914.

FR. CARD. DELLA VOLPE, *Praef.*

THOMAS ESSER, O.P., *Secret.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

10 May: The Most Rev. Bonaventure Cerretti, formerly Auditor of the Apostolic Delegation, Washington, appointed Titular Archbishop of Corinth and Apostolic Delegate of the new Australasian Delegation.

20 June: Mgr. John Hebert, Vicar General of St. Johns, New Brunswick, appointed Domestic Prelate.

22 June: Mgr. William Chapman, also Vicar General of St. Johns, New Brunswick, appointed Domestic Prelate.

3 July: Mgr. Philip Belliveau, of the same Diocese, appointed Domestic Prelate.

12 July: Mgr. Albert Mendez and Mgr. Francis Abascal, of the Diocese of Havana; also Mgr. Gomez Pereira da Silva, Mgr. Joachim Confucio de Amorim, Mgr. Bruno Alberdi Imgadi, of Brazil,—all appointed Honorary Chamberlains of His Holiness.

14 July: Mgr. Francis J. O'Hara, Rector of the Pro-Cathedral, Brooklyn, appointed Privy Chamberlain Supernumerary.

15 July: Mgr. Charles Cox, O.M.I., appointed Titular Bishop of Dioclea, and Vicar Apostolic of Transvaal.

19 July: Mgr. Charles Underwood, Alphonsus B. Coté, and Edward Kennedy, all of the Diocese of Halifax, Nova Scotia, and John T. Woods, of Brooklyn Diocese, appointed Domestic Prelates.

13 June: Mr. Edward C. Smith, of New York, appointed Knight of St. Gregory the Great (civil rank).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. Latin text of the exhortation addressed by the late Pope Pius X, nine days before his death, to the Catholics of the whole world, that public prayers be offered in every parish for the restoration of peace among the warring nations of Europe.

2. Letter to Mgr. Joseph Scatti, Bishop of Savona and Noli, concerning the centenary celebration, to be held next year (7 to 13 May, 1915), in commemoration of the crowning of the picture of Our Lady "Mother of Mercy", at Savona, by her devout client, Pope Pius VII.

3. Letter to Cardinal Gibbons, commending the movement for the erection of a church in honor of the Immaculate Conception, at the Catholic University of America, Washington.

SECRETARY OF STATE in a letter to Cardinal Bourne, Archbishop of Westminster, expresses the late Pope's great satisfaction over the Cardinal's address delivered at Cardiff last July. The letter quotes, as especially expressive of the mind of the Holy See, the following passage: "A wise and gradual growth of the episcopate means in every case greater earnestness among the children of the Church, greater activity of zeal, and a rapid increase in the number of those who accept her teaching."

S. CONGREGATION OF HOLY OFFICE (Indulgence Section) publishes the six following decrees: 1. deciding two doubts regarding spiritual favors granted to workers for the Propagation of the Faith; 2. granting special indulgences to sodalities formed to promote reading of the Gospel; 3. announcing the sanation of errors and irregularities in the enrolling and sending of names of those admitted into pious confraternities; 4. setting definitely the limit of time for sacramental confession that is required for gaining an indulgence; 5. enumerating the special graces to be gained by members of Total Abstinence societies; 6. stating that all partial indulgences can be gained *toties quoties*, unless the concession otherwise ordains.

S. CONGREGATION OF INDEX names a number of proscribed books, including three by Henri Bergson.

ROMAN CURIA gives official list of Pontifical appointments.

IN FUNERE PII X PONT. MAX.

Ut atra nox est! Occidit, occidit
Sol ille, purae lucis et igneae
  fons caritatis, nuncupari
    qui voluit DECIMUS PIORUM.

Flet jure tellus, orba potissimo
fautore pacis, dum furit undique
  immane bellum, quale nunquam
    ulla prior memoravit aetas.

Haec filiorum, se jugulantium,
immensa strages te, Pater, ultimo
  confecit ictu; ferre, vivus,
    non poteras tot ubique caedes;

sed te triumphans, quae vacat hostibus,
civem recepit Patria caelitum.
  Hinc a periclis perge natos,
    perge vigil trepidos tueri.

Pacem serenam gentibus impetra,
quas ira caecas fecit et efferas;
  desistat heu! pro rore caeli,
    sanguine terra bibax madere.

Aedes superbas tectaque pauperum
tormenta cessent bellica sternere;
  messem vorax non urat ignis,
    nec terat ungula trux equorum.

Quae vota nuper tu pia fuderas,
adversa bellis, funde, potentior
  nunc deprecator, provolutus
    ante thronum Triadis supremae.

Sacris et urnis par tibi prodeat
Haeres Tiarae, cui fera praelia
  arcere detur, quemque vita
    longa beet meritisque plena.

P. FRANC. X. REUSS, C.SS.RED.

Rome, Italy.

SOME PRIVILEGES OF CARDINALS OF THE HOLY ROMAN CHURCH.

The following privileges were granted by the late Pope to the Cardinals, on 20 December, 1911, and may be used before the promulgation of the Code of Canon Laws now being prepared.

1. The privilege of everywhere hearing confessions, even of religious of both sexes, and of absolving from all sins and censures, excepting only censures reserved in the most special way to the Apostolic See, and those attached to the revelation of the secret of the Holy Office.

2. The privilege of selecting for themselves and their households a confessor, who thereby acquires jurisdiction, should he lack it, even for the sins and censures from which the Cardinals themselves can absolve.

3. Of celebrating, or permitting others to celebrate in their presence, Mass on Thursday of Holy Week and three Masses in the night of the Birth of our Lord.

4. Of celebrating Mass in any private chapel without prejudice to the holder of the indult.

5. Of the daily enjoyment of a personally privileged altar; likewise, of a portable altar in any suitable place, according to their prudent judgment, even at sea, observing due precautions.

6. Of gaining in their own chapels indulgences for the acquiring of which is prescribed a visit to some church or public building of the city or place where the Cardinals actually sojourn; and this privilege can be enjoyed by their households.

7. Of everywhere blessing with merely the sign of the Cross, with all the indulgences usually granted by the Holy See, rosaries and other prayer beads, crosses, medals, statues, scapulars approved by the Apostolic See, and investing with them without the obligation of registration.

8. Of erecting with a single blessing in churches and oratories, even private oratories, wherein Mass can be celebrated, and in other pious places, the stations of the Way of the Cross with all the indulgences granted to those performing this exercise; and also of blessing for the faithful, who by reason of infirmity or other legitimate impediment are unable to visit the

sacred stations of the Way of the Cross, Crucifixes with the application of all the indulgences attached by the Apostolic See to the devout exercise of the same Way of the Cross.

9. Of wearing, like bishops, the pectoral cross even over the mozetta and of using the mitre and crozier.

10. Of blessing the people everywhere after the manner of a bishop, but in Rome only in churches, pious places, and in assemblies of the faithful.

11. Of celebrating pontifical ceremonies with throne and canopy in all churches; the Ordinary to be first notified if the church is a cathedral; but in Rome they have not the right to a throne except in their titular church.

12. Of receiving, whithersoever they go, the honors usually given to the Ordinary of the place.

13. Of preceding all prelates, even patriarchs and pontifical legates, unless the legate is a cardinal residing in his legation; but a cardinal legate *a latere* precedes all others.

14. Of granting an indulgence of two hundred days in places or institutes and for persons under their jurisdiction or protection; also in other places, to be gained on each occasion only by those present.

15. Of performing everywhere, observing what should be observed, consecrations and blessings of churches, altars, sacred utensils, and other similar things, excepting the consecration of the Holy Oils.

A SUGGESTED IMPROVEMENT IN THE BREVIARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Whilst so many changes are being made in the Breviary and the manner of saying the Divine Office it may not be out of place to suggest an improvement that would be acceptable to a great many. We are all fully aware that the Breviary is a mine of wisdom as well as of prayer, and that it is a source from which a great deal of knowledge, theological, liturgical, historical, and biological can be derived. We have almost daily in the second nocturn the life of some great servant of God, who is proposed to us as a model and as an incentive to a holy life; but a great defect is noticeable in all these edifying sketches. Whilst we are told of the length of time these saints

lived on earth, we are never told the time in the world's history and the Church's history which they adorned or affected by their sanctity and their teachings. This information is not only interesting but also very important, as it may serve to enhance the virtue of the saint when we know the state of the times in which he lived.

I would suggest as an improvement that would be greatly welcomed, that the date or the year of the birth of the saint be put before the saint's name, or at the left-hand side of the title; and the date of his death at the right hand, or after his name. Take for example the Office of St. Ignatius. The title stands in the Breviary:

Die XXXI Julii.
S. IGNATII
Confessoris. Duplex.

Now this might be greatly improved in the following manner:

Die XXXI Julii.
A. D. 1491. S. IGNATII. A. D. 1556.
Confessoris. Duplex.

Here we have at a glance the period in which this great servant of God began his existence, and we have some idea of the things, and men, and events that filled the minds of the people of his time, and were talked about by the boys and young men with whom he associated. The names of Columbus, Vasco da Gama, Ponce de Leon, Pizarro, Balboa, Magellan, and a host of great explorers and adventurers were on the lips and sounding in the ears of every one, and were awaking various thoughts and aspirations in the minds and hearts of the young.

For those who use the Roman office, and who have as a rule the life of some one of the Papal saints in the second nocturn, we could have inserted over the name of the Pope-Saint the number denoting the order of his succession from St. Peter, and the date of his election to the left of his name, or before his name, and the date of his death to the right or after his name. Take for example the office of the Blessed Urban II. Over his name in the Breviary, or office, could be placed the number 164, as he is the one hundred and sixty-fourth Pope in order after St. Peter; and before his name could be placed the date A. D. 1088, the year of his election; and after his name

the date A. D. 1099, denoting the year of his death. Here we have at a glance the stirring period of the beginning of the Crusades, and after, or along with, Peter the Hermit the great gathering or Council of Clermont with Pope Urban II as the central figure. It would not take much labor to make this improvement in the next edition of the Breviary, and it would surely be of the greatest benefit to those using it and the succeeding editions.

JAMES J. DUNN.

Meadville, Pa.

THE SOUL THE ONLY PRINCIPLE OF LIFE.

To the Editor, THE ECCLESIASTICAL REVIEW.

That there is "in man but one principle of life, the rational soul, to wit, from which is derived the motion and all the life and feeling of the body", I, of course, firmly hold, as taught by Pius IX. This is but another and more explicit statement of the doctrine defined by the Council of Vienne. The Pope and the Council are concerned with the substantial form, or formal constituent principle, of the human organism, which they affirm to be one and one only. I, on the other hand, have been dealing with the formal constituent principle of cells in the human organism, or in any living organism, which I conceive to be multiple. I do not think that the assumption of such multiplicity conflicts in any way with the teaching of the Pope and the Council; for it still remains true that the rational soul is the formal constituent principle of the whole organism, and the ultimate principle of all life in the organism, though not the intrinsic constituent principle of each cell. If each cell, as I maintain, "has within itself a principle of life, incomplete, dependent, subordinate to the life of the whole body", it is plain that this cannot be the rational soul. That it has such a principle seems to be shown by the fact that cell-life survives the severance of living tissue from the body, as well as the separation of the soul itself from the body at death. It is further suggested by the fact that the spermatozoön and the ovum, products of the male and female organisms respectively, do undoubtedly possess within themselves principles of life other than the rational soul. I can see no essential difference,

so far as regards genesis, or mode of origin and intrinsic constituent principles, between cells that are organically disconnected from the organism, like the ova and spermatozoa, and cells that are organically connected with it, as are those that constitute the living tissue. They are equally propagated by fission, and are equally products of a living organism of which the human soul is the formal constituent principle. As for the *forma corporeitatis* of Scotus, it is wide as the poles asunder from the conception that "each cell has within itself a principle of life, incomplete and of a low order, capable of being propagated by fission or division." For (1) the *forma corporeitatis* is viewed as a constituent principle of the whole body, and (2) is not at all a principle of life.

✠ ALEXANDER MACDONALD,
Bishop of Victoria.

THE LIFE IN SEPARATED HUMAN TISSUES.

To the Editor, THE ECCLESIASTICAL REVIEW.

The article by Dr. Edmund J. Wirth, "The Soul the only Principle of Life," in the September number of THE ECCLESIASTICAL REVIEW, suggests an inquiry into the nature of the life (if any life exists) in human tissues preserved in cold storage for use in surgical plastic work. Up to the present there is no unmistakable evidence of life in these tissues as there is no growth in them. The growth in separated cells *in vitro* so far has all been in cells and tissues taken from animals below man. Human tissues have been preserved and used as grafts, but no one yet has made a human tissue grow *in vitro*.*

When a human being dies absolutely; that is, when the soul has actually departed from the body (and this departure may take place a half-hour or more after apparent death), as far as we know all the cells die, except, in some cases, the hair and nails. Properly speaking the hair and nails are not cells, but cellular derivatives; but they may grow after somatic death, and if they grow they are alive.

* Since this statement was sent to press, Doctors Loose and Ebeling, of New York, reported (*Journal of Experimental Medicine*, August, 1914) that they succeeded in keeping cultures of human sarcomatous tissue *growing* for fifty-two days *in vitro*.

Hair on the human body is not a simple adventitious growth, but a complicated organism made up of thousands of cell-like parts which require about eight pages like these of the REVIEW to describe anatomically. On the surface of the papilla at the bottom of the follicle below the root of a hair there is normally a continual multiplication of cells. Most of these lengthen and unite into the flattened fibres that comprise the fibrous part of the hair; their nuclei lengthen at first and become indistinct. The cells nearest the circumference expand into the scales which form the imbricated cuticular layer of the hair. The medulla found in some hairs after the fifth year of life is formed from the central papillary cells.

Hair, then, is a distinct organ which grows up from differentiated cells as any other tissue of the body develops, and it must grow, elongate, after death, when it does grow in that state, by much the same method of cell-building it followed during life. In such case it is alive, but evidently not actuated by the human soul. It therefore receives a new vegetative vital principle, educed from the potency of matter, which uses the disintegrating body as a soil, as a plant uses the earth, whence is drawn nourishment for the material that pushes it out lengthwise.

Undertakers not unfrequently are obliged to shave a corpse a second time before a funeral, unless the body has been embalmed—in the latter condition the beard will not grow. Caldwell [1] told of a case where the body of a man was exhumed four years after burial, and the hair of the head had grown to eighteen inches in length, the beard to eight inches, and the hair on the breast from four to six inches. Irvinge Rosse, who was professor of nervous diseases in the Georgetown University Medical School, described the body of a girl about twelve years of age, disinterred in a Washington cemetery, which had a new growth of hair all over it. He mentions hair that turned from brown to red after death. Bartholinus speaks of a man that had short black hair and beard at death, but after disinterment it was found to be long and yellowish. Aristotle and Germanus both mention the growth of hair on corpses. Finger and toe nails also grow after death in some cases; and they

[1] *Medical Record*, New York, 1877.

may become even inches in length, showing that the growth continued for months.

After death the body disintegrates rapidly. This destruction never is done by maggots, as the old preachers so graphically describe, except when flies are permitted to lay eggs in the tissues before burial. Immediately upon the departure of the soul the bacteria from the intestines diffuse through the body, and their ferments destroy the tissues. Simultaneously autolytic ferments, which during life are controlled by the blood serum and the internal secretions of the glands, are let loose to aid in the corruption. An important fact here is that cold, preserving fluids, and other agents can all check the action of these bacteria and autolytic ferments; these agents hold the postmortem disintegration in abeyance. Mastodons have been unearthed in Siberia with flesh fit to be eaten by dogs, and the mastodons had been buried for countless ages.

Dr. Alexis Carrel [2] substituted a piece of the popliteal artery taken from the amputated leg of a man, and kept in cold storage for 24 days, for a part of the aorta of a small bitch, and the dog lived for four years afterward and died in parturition. This piece of human artery when grafted on the dog was free from destructive bacteria, and its autolytic enzymes were kept in check by cold; but I think it was dead. When it was grafted on the dog the dog's vital principle reinformed it, and revitalized it, because it was in potency to receive such life. In an article in this REVIEW [3] I said this piece of separated artery was alive whilst it was in cold storage, but I now think there is no real proof for this assertion. If it were alive, it had its life from a new vital principle which replaced the departed human substantial form, and was not derived therefrom, as that original form was not capable of division. When Magitot of Paris, in 1911, took a piece of cornea from an extirpated human eye and replaced with it, in another patient, a part of a cornea made opaque by a burn, and this second man saw through the graft, the same thing happened as in the case of the piece of popliteal artery used by Carrel in the dog. The cornea from the enucleated eye was dead, but kept from cor-

[2] *Journal of the American Medical Association*, vol. 59, n. 7, p. 523.
[3] Vol. 49, n. 5, p. 581.

ruption by cold; it was grafted on the second man, and then informed by the soul of the second man, as this man's soul might inform a new-made hair-cell. Surgeons now remove skin, bone, and other tissues from still-born infants, preserve these, for weeks if necessary, in petrolate and Ringer's solution at plus three degrees Centigrade, and when needed graft them on patients to repair lesions in the skin or bone. So far the tissues that have been kept fit for grafting isolated from the original human host are connective tissue cells, bone, cartilage, endothelium, skin, corneal and intestinal epithelium, and, for experimental purposes, malignant tumors.

As I said, these separated human cells show no life, but Carrel kept a piece of the excised heart of a chicken pulsating for 104 days after it had been removed from the fowl. Dr. Ross G. Harrison (now professor of comparative anatomy at Yale University) in 1907 was the first to observe the growth of nerve cells in part of a frog embryo suspended in a hanging drop of frog lymph.[4] The same observer and others have observed the growth of various other embryonal tissues all separated from the frog embryo. These separated tissues from lower animals grow to all appearance exactly as they grow in the original embryo, and they have been made to develop into a perfect though dwarfed larva. Embryos of sea-urchins in the two-cell and four-cell stages can be separated by shaking into isolated blastomeres, and the segments will grow into full though dwarfed larvae. This has been done also with the embryos of *Amphioxus*, the teleost *Fundulus, Triton,* in a number of the *Hydromedusae,* and several other low forms of life. Zoja succeeded in dividing the hydroid *Clytia* in its sixteen cell stage, and got dwarfed larvae one-sixteenth the normal size. When the division is not made completely double monsters result.

As was said, nothing like this yet has been done with normal human cells. These when separated are dead and are kept from destruction by artificial means. To prove that they really lack a vegetative soul or vital principle we have only to remove them from the cold, or the preservative solution, and they at once disintegrate and cannot be used for grafting pur-

[4] *Transactions of the Ninth Triennial Congress of American Physicians and Surgeons,* 1913.

poses. If Carrel, or any one else, succeeds in keeping human cells alive when separated from the original host, as spermatozoa and hair may be kept alive, then there will be a new vegetative vital principle set in, not derived from the original soul, but replacing it in material property disposed by that first substantial form.

AUSTIN O'MALLEY.

Philadelphia, Pa.

WOMEN IN CHURCH CHOIRS.

To the Editor, THE ECCLESIASTICAL REVIEW.

It has been said that the ecclesiastical rulings about women singing in churches are too difficult to be put into practice. To one who examines carefully the canonical documents this judgment rests on a misunderstanding. What is really demanded or forbidden by the general laws on this point is not so difficult as to be impracticable anywhere; it does not even constitute an obstacle to the artistic rendering of church music.

The history of liturgy teaches us that the official church choir originally consisted of clerics. These clerics, stationed in the sanctuary (choir) near the altar, not only chanted, but also took part in the various ceremonies and functions. In many countries there exist even to-day so-called chapters, who are attached to cathedrals and collegiate churches, and whose duty it is to promote the divine service by personally rendering in the choir the liturgical chants.[1] However, laics, both men and boys, were employed at an early date. This was done either because the necessary number of clerics was lacking, or because it was deemed advisable to enhance the splendor of the liturgical functions by adding to the chanters or by introducing soprano and alto voices. Canon law in its present form has left this unaltered: "In the mind of the Church ("ex mente Ecclesiae") the singers who perform strictly liturgical functions must be clerics, at least in prominent churches. Should it be impossible to follow this regulation conveniently (*commode*), it is allowed to take in laics, men and boys."[2] Such laymen forming the *music choir* are

[1] Wernz, *Jus decret.*, II, pp. 922 and 949.
[2] Wernz, *Jus decret.*, II, p. 484.

then permitted to wear the liturgical surplice,[3] are stationed in the sanctuary, and take an active part in the ceremonies. "The members of the *music choir,*" says Benedict XIV, "must observe entirely the rules laid down for the priest choir and adapt themselves to that body."

It is not surprising then if Pius X in his Motu Proprio (No. 14) calls it "becoming that the singers, while singing in church, wear clerical vestments (cassock or soutane) with the surplice," and if he says that, "with the exception of the parts proper to the celebrant at the altar and to the ministers, the liturgical chant is entrusted to the choir of levites (clerics), whose office the ecclesiastical singers, though laymen, really exercise, reliquus cantus liturgicus chori levitarum est, quorum vice ecclesiastici cantores—anche se sono secolari—proprie funguntur" (No. 12).

Whenever the choir or the singers are named in ecclesiastical decrees and rubrics, this *liturgical* and official choir is understood, unless the contrary is expressly stated or is clear from the context. We may infer this, e. g. from the rubrics concerning the ceremonies which the singers are to observe in the sanctuary, and which may be found in the preface of the Missal and in the Caeremoniale Episcoporum.[4] Now the Motu Proprio of 22 November, 1903, nowhere (in Nos. 12 and 13) says that it refers to any other than this choir. On the contrary, the expression "choir of the *levites*", whose office also the associated lay singers really perform, and the fact that (in No. 14) it desires clerical vestments for the latter, distinctly point to the strictly liturgical choir.

This view is also borne out by Mgr. Mancini, formerly president of the Liturgical Commission attached to the Congregation of Rites. In his official capacity he worked out some *Animadversiones* which served as a basis for the answer given by this Congregation in a decree concerning the singing of women.[5] In this document (No. 12) he defines the strictly liturgical choir indirectly as follows: "The office of singers is

[3] *Decr. auth.*, 3248.

[4] Cf. Martinucci, *Man. s. caerem.*, I, cap. 10, where some of them are grouped together.

[5] ". . . quaeque responsiones ejusdem S. C. determinarunt." Cf. *Ephem. liturg.*, 1908, No. 3, pp. 138 ff.

liturgical [in the sense of the Motu Proprio] in as far as it is exercised by levites [clerics] in the choir, i. e. in the more sacred part [sanctuary] of the church." We may add: "by levites and the laics, men and boys, who, according to old usage, are associated with them."

This then is the choir from which the Motu Proprio excludes the women. "Women," says Mancini (No. 12), "may neither be in the sanctuary nor be associated with the levites. Hence the Motu Proprio says that 'women, being incapable of exercising a liturgical office, cannot be admitted to form the choir or even to take part in it as members of the music choir —mulieres, talis officii expertes, ad Chori partem agendam, aut ullo modo in musicum chorum admitti non posse.'" (Mot. prop. No. 13.) "On the other hand, provided the women take their place outside the choir—and by 'choir' the whole space of the sanctuary is here undoubtedly meant; provided they are removed from the altar, as much as local circumstances permit, and are, as far as possible, stationed apart from the men . . . neither the Motu Proprio nor any other law prohibits their singing." [6]

These words of the president of the Liturgical Commission may perhaps give rise to the following question: Who ever considered women as being strictly liturgical singers? Who ever stationed them in the sanctuary? Why then this explicit prohibition in the Motu Proprio? In answer it may be remarked that the Motu Proprio is, as the author himself explains, a code of laws for Church Music. Now codes of laws at times set down principles which nobody has yet violated. Thus the civil codes of many countries declared only the male sex as entitled to vote, even though the women there had not yet endeavored to secure this right for themselves. What has not been done so far, may, as we see in this case, be attempted later and even carried out. Furthermore, it is a mistake to suppose that a choir with female voices stationed in the sanctuary is a merely theoretical possibility, and was never in existence anywhere. Actual conditions are referred to in the very first of the decrees to be discussed now.

[6] *Animadversiones*, No. 13.

There are three decrees of the Congregation of Rites, published partly before, partly after, the Motu Proprio, which deal with the singing of women. They may help us to understand better the papal document.

De Truxillo. The question submitted in this was: "Whether the custom introduced into many churches, even cathedral churches, that women and girls, *within* or without the sanctuary, sing in solemn Masses, especially on the more solemn days of the year, might be retained?" The answer of the decree was: "The custom thus introduced, inasmuch as it is not in accord with apostolic and ecclesiastical prescriptions, is to be eliminated prudently and as soon as possible, as an abuse. . . ."[7]

There are two reasons which must have determined the answer of the Congregation: (1) the custom mentioned in the query of employing female singers not only outside, but also *inside the sanctuary;* this custom would grant them a liturgical character, as it were, or, as Mancini says, when in his *Animadversiones* (No. 18) he refers to this decree, it would result in a certain communication between clerics and women which cannot be tolerated; (2) the fact that the words of the query may also be understood to mean that in cathedral churches an exclusively female choir was in existence; for the query mentions only women and girls; but, as the following decree teaches us, when there is question of a cathedral church with canonical choir, the Congregation of Rites does not admit exclusively female choirs, even outside the sanctuary.

The reason which the Congregation gives for the prohibition of the practice mentioned in the query is a liturgical one; it is based on the same principle which later the Motu Proprio laid down by saying that women, owing to their sex, are incapable of exercising a liturgical office.

The second decree (*Angelopolitana,* No. 4210) is dated 17 January, 1908; it was therefore published after the Motu Proprio. The question was: "By the decree No. 3964 *De Truxillo* (17 September, 1897) it was forbidden that 'women and girls, whether within or without the limits of the sanctuary, should sing in solemn Masses. . . .' However, since

[7] 17 September, 1897. No. 3964.

in the Motu Proprio . . . of 22 November 1903, it is prescribed that 'care should be taken that the Gregorian chant be restored to use by the people, so that the faithful may again take more active part in divine services, as was the case in ancient times,' the following question is asked: Will it be lawful to permit girls and women, in pews set apart for them and separated from the men, to sing the unvarying parts of the Mass; or at least, outside of the strictly liturgical functions, to sing hymns or sacred songs in the vernacular?" To this the S. Congregation of Rites, "having sought the opinion both of the Liturgical Commission and of the Commission on Music and Sacred Chant, and having weighed everything carefully," answered: "In the affirmative to both questions, and according to the mind. The mind is: first, *intra christifideles* (within the part of the church assigned to the faithful) men and boys should, as far as possible, contribute their share in singing the divine praises ("suam partem conferant") *without excluding, however,* especially if men and boys are lacking, *women and girls* ("haud exclusis tamen maxime ipsorum defectu, mulieribus et puellis"); and secondly, that where there is a canonical choir, especially in cathedral churches, women alone should not sing, except for a weighty reason recognized by the Ordinary; and always with care to avoid any unseemliness ("inordinatio")."

The questioner had cited the decree *De Truxillo* with its "intra ambitum chori" (within the limits of the sanctuary). The Congregation says in the present decree: "intra christifideles". In other words, in that part of the church which is assigned to the faithful, women may take part in the singing not only when male voices are wanting or scarce (though in that case especially, *maxime*), but their singing is allowed without qualification ("haud exclusis"). As regards men and boys, the decree does not say that they alone should, if possible, take care of the singing, but that they should "contribute their share". Besides, no distinction is made between women coöperating in full congregational singing and in a select congregational choir. It may not be unimportant to add one remark. The president of the Liturgical Commission, who was consulted by the Congregation of Rites and whose *Animadversiones* determined its answer, expressly (in

Nos. 19 and 20) approves a select choir of women. The reason is evident. As far as the liturgy is concerned, it makes little difference whether the choir consists of the whole congregation or of a select part of it.

A word about the unseemliness ("inordinatio") to which the decree refers at the end of the second part. It is not quite clear whether the sentence refers to both parts or only to the second. If to both, then it hints perhaps at a moral danger similar to that which occasioned the answer given in the following decree; if to the second (which seems more probable), then the remark was probably due to No. 25 of the *Animadversiones*: "Those who are concerned must pay special attention to two things: order and subjection. Order demands that women executing their parts be stationed at the proper distance from the altar and the sanctuary. . . . Subjection demands that they do not presume to do what is to be done by other singers", etc.

The third decree pertaining to our subject is dated 18 December, 1908. The query reads: "Almost everywhere in the United States of North America, the word *choir* designates only a certain small body of singers of both sexes, selected for the purpose of rendering the liturgical texts at Solemn Masses. This choir, or collection of men and women (or girls), is placed outside the sanctuary, and usually as far as possible from the altar, in a location destined for its sole use. No other choir is used for singing the liturgical texts. It is therefore asked: Whether, in view of the decision concerning the singing of women in church (*Angelopolitana*, 17 January, 1908), in which a concession was made that 'amongst the faithful, men and boys, so far as possible, should contribute their share to the divine praises, yet without excluding women and girls (especially if men and boys be wanting)', it is permissible henceforth to retain the choir or collection of men and women above-described, placed far away from the altar, and exercising the function of a liturgical choir?" The answer of the S. Congregation of Rites was: "As the matter is placed before us, *Negatively* and *ad mentem*. *Mens est:* that the men be wholly separated from the women, unseemliness of any kind avoided, and the consciences of Ordinaries obligated in these respects." To understand this decree, we must attend

closely to the clause "*Prout exponitur, as the matter is presented.*" For the Congregation explicitly says that its "no" covers the case only as it was presented.

There can be no doubt about the sincerity of the querist. This must be patent to anyone who has followed up the controversy of which the query was the outcome; the same conclusion is reached by merely reading the article "The Gallery Choir: A Final Decision Desired" in *Church Music,* Vol. III, page 293. The opponents had constantly confronted the querist with the distinction between the strictly liturgical choir located in the sanctuary, and the choir placed in the organ loft. They contended that the Motu Proprio referred only to the former, and that the latter, though rendering liturgical music, was not a liturgical choir in the canonical sense, but should rather be called a select congregational choir. Consequently, the querist intended to describe this latter choir in such unmistakable terms as to preclude its being confounded with the liturgical choir. He thus hoped to receive a final decision as to whether or no women might coöperate in this so-called "gallery choir". It certainly was not his intention to bring forward a new reason for rejecting women, viz. the moral aspect of the case. However, the Congregation saw the query in a new light. A choir such as described might give rise to inconveniences in other countries with other social habits and views. The answer disregarded the *liturgical* aspect of the matter altogether—indeed it had been already settled—and the question was considered from the *purely moral standpoint,* "sint separati, vitato quolibet inconvenienti."

The decree says expressly that the Liturgical Commission was again consulted. Its president, Mgr. Mancini, has published a commentary on this decision in the *Ephem. liturg.* (1909, No. 2). This commentary leaves no doubt as to the determining motive underlying Rome's answer. We cite the principal passage: "The answer of the Congregation of Rites need excite no surprise. The *dubium* as proposed evidently supposes a promiscuous assemblage ("coetum promiscuum") of men and women who, separated from the faithful and very far distant from the altar, take care of the singing and constitute the music choir. One may therefore suppose, and rightly

so, young people of both sexes who are together, even without witnesses, and who are bound to intercommunicate, etc. If there were question of angels, there would be no harm; but these are men, formed of clay. Hence such a close contact ("contactus"), which would deserve grave censure ("gravi censura notandus foret") even in secular intercourse, is nothing less than an abomination in sacred functions ("abominationem sapit").

Such a commingling of the sexes in the church choir is not approved. Nevertheless a choir arranged more becomingly is not excluded by the words, "As the matter is presented, negatively," but rather indicated and provided for; and this is expressed in the sentence which explains the *mens,* the intention of the answer as the legislator states expressly. The intention, however, is this: The arrangement of the singers must provide that the male singers be separated from the female, and thus there will be avoided any impropriety which, according to the character, education, or discipline of the singers, might perhaps occur among them.

From the full text of the decree it appears that the further condition, "if no boys can be had", is not put. Never a word of such a clause in the decree. But what has been said proves yet another point: the Motu Proprio remains in full force; in other words, the decrees suggest no modification of it. The reason is plain. The Motu Proprio and the decrees speak of different choirs: the former, of the strictly liturgical choir; the latter, of the select congregational choir which, while rendering liturgical chants, is not what is officially called a liturgical choir.

"Now what is meant by being 'entirely separated, omnino sint separati'?" asks Dom Pothier's organ, the *Revue du chant gregorien* (XX, No. 1), which at that time was edited in Rome by Dom Pothier's secretary. It answers: "Until the eventual appearance of more definite official regulations, it is left to sound common sense to answer this question. We are of the opinion that the separation would surely be effective if some sufficient material barrier, as, for example, a harmonium (reed organ), were placed between both sections of a mixed choir; or even if the men were separated from the women merely by an equivalent space. If this rule is ob-

served, church choirs made up of both sexes are in principle allowed."

The London *Tablet* of 6 February, 1909, is therefore perfectly right when it says: "There would really be no difficulty at all in bringing all church choirs within the rule laid down by this decree: intermixed choirs of men and women are forbidden; separated choirs of men on one side and women on the other are not forbidden." I have occasion to see and hear such a choir every Sunday. Soprano and alto are separated from tenor and bass by the console which is at a distance from the organ-case. Other arrangements yielding sufficient separation are possible. Nay, if the various groups of voices are to be made to harmonize exactly, a certain separation of them is naturally demanded.

This, therefore, is the juridical position of female singing, such as it follows from the prescriptions of the Motu Proprio of Pius X and from the decrees of the Congregation of Rites.

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WHICH IS THE CORRECT TRANSLATION OF MARK 14:8?

SHE GAVE WHAT WAS HERS *or* SHE DID WHAT SHE COULD.

To the Editor, THE ECCLESIASTICAL REVIEW.

The translations and explanations of Mk. 14:8 found in commentaries are far from satisfactory. I enclose mine. Some reader of the REVIEW may have a better one.

I. SHE GAVE WHAT WAS HER OWN.

ὃ ἔσχεν ἐποίησεν.

Literally: She gave what she had.

When Mary at Bethany gave Jesus the precious ointment, pouring it on His feet and head, Judas Iscariot reproved her. He said, it might have been sold for much and the money given to the poor.

Jesus defended her. In Mk. 14:8 we have one of the arguments in her defence, not given by the other Evangelists.

Jesus said: "She gave what she had," i. e., what belonged to her, what was her own. Since it was hers, she had a right to either keep it, or use it as she chose.

This is the same argument that was used by the owner of the vineyard (Mt. 20). Those who worked all day complained because the others received as much as they. The owner of the vineyard said: "Can I not do as I like, with my own?" (Mt. 20: 15 in Gk.)

There are several parallels between the parable of the vineyard and the anointing at Bethany:

1. Fault was found with both Mary and the owner of the vineyard.

2. Fault was found with both on account of their generosity. Mary gave the most precious ointment that she had. The vineyard owner gave the late comers far more than they expected or had a right to.

3. The fault-finders in both cases were reproved. Jesus said: Why do you trouble this woman? The vineyard owner said: Friend, I do thee no wrong.

4. Both givers did what was good. Jesus said: She has wrought a "good" work in Me. The vineyard owner said: Is thy eye evil because I "am good"?

5. What they gave was their own. Jesus said: "What she gave was her own". The vineyard owner calls his money "his own".

6. They had a right to use their property as they chose. This is explicitly stated by the vineyard owner: "Have not I a right to do as I like with my own?" In Mary's case, it is not expressed but it is understood.

Vulgate: "Quod habuit," what she had, what was hers. "Fecit," [1] she gave.

[1] *Facere* like the Gk. *poiein* which it translates, means to give, e. g. *facere eleemosynam*, to give alms—Mt. 6: 2, 3; Tob. 2: 16, 4: 7, 12: 3. It has many meanings.

Some readers of the REVIEW may prefer to translate it here *use*. "What she used, was her own," because what Mary did was not only to give the ointment to Jesus, but she also poured it upon Him.

The reader may choose the word and phrase that suits him best; we are considering only the meaning. The sense is the same whether we say, "She used what was hers," or "She gave what was hers."

Other translations of *poiein* are: "bring forth"—Mt. 3: 8, "made"—19: 4, "spent"—20: 12, "prepare"—26: 12, "keep"—26: 18, "rid"—28: 14 "appointed"—Mk. 3: 14, "putteth out"—4: 32, "held"—15: 1, "committed"—15: 7, "wrought"—Lk. 1: 68, "show"—1: 72, "impart"—3: 11, "execute"—Jn. 5: 27, "lit"—18: 18, "caused"—Acts 15: 3, "laying"—25: 3, "purposed"—Eph. 3: 11.

Have is common in English as well as in Latin and Greek for one's own property.

"The lord commanded that he should be sold . . . and all that he *had*," i. e., all that belonged to him. Mt. 18: 25.

"Sell whatever thou *hast* [i. e., whatever you possess] and give to the poor." Lk. 18: 22.

"She gave, what she *had*," i. e., what was hers. Mk. 14: 8.

II. SHE DID WHAT SHE COULD.

This translation probably originated with Ven. Bede. Can *had* mean *could*? Can "What she had" mean "What she could"? It seems rather far-fetched; but let us suppose that either translation is equally good, considered merely as a translation, independently of its context. Then the question will be: Which is the correct translation here, in Mk. 14: 8? Which of the two makes sense in Mk. 14: 8?

She did *the best she could,* or, she did *what she could,* is usually an excuse for failure. If a child studies hard but fails in an examination, we say: "Poor child, it is a pity that she failed, but she is not to be blamed for she did what she could."

But in Mary's case there was no failure. Her act was a great success; she succeeded perfectly in what she undertook; she wished to give expression to her great love for Jesus. And how eminently she succeeded we know from Jesus Himself, who tells us that what she did shall be told throughout the whole world until the end of time in her praise.

Judas's assertion that it would be better to give the ointment to the poor instead of to Jesus is condemned. What she did, Jesus calls a good work, without any lessening qualification.

What she gave was hers; her use of it, in giving it to Jesus, was the best possible, and the whole world shall praise her for it.

Jesus adds something else—that the anointing was a preparation for His burial. These words are not in praise or dispraise of Mary, since she did not foresee it nor intend it. These are words not of praise but of prophecy, a foretelling of His speedy death.

If we wish to defend the translation, "She did what she could", how shall we do it? What meaning shall we give to it?

Shall we say, "The best thing was to anoint Jesus' dead body; the second best, to anoint His living body"? Nicodemus anointed His dead body. Mary anointed His living body. She did not do what was best, but she "did what she could"—shall anyone be so absurd as to say that Nicodemus's anointing was more pleasing to Jesus than that of Mary, or that anointing His dead body was better than anointing His living body?

It did not matter whether Mary anointed the body of Jesus a few days or a few hours before His burial; or whether she anointed the dead or the living body of Jesus: the merit of her act came from the greatness of her love.

The words of Mk. 14: 8 in their ordinary sense, "She gave what was hers", justify Mary completely. It was hers; therefore she had a right to use the ointment as she chose.

But if we give the words of Jesus the strange meaning "she did what she could", in no matter what sense we may take it, we are lessening her glory, and we are making her act less worthy of being heralded throughout the world in memory of her.

Therefore we conclude that the correct translation is: "Quod habuit, fecit," or She gave what she had, or, She gave what was her own, or, She used what was hers.

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FACULTIES ON BOARD SHIP.

Several queries have been submitted to us in reference to the faculties necessary for celebrating Mass and hearing Confessions on board ship. The summary of the question at page 609 of the May number of the REVIEW, for this year, not being, apparently, sufficiently explicit, it seems advisable to go into the matter at greater length.

1. *Faculties for celebrating Mass.* By Decree of 4 March, 1901, the S. Congregation of Rites determines that the privilege of celebrating Mass at sea is to be granted neither by the bishop of the diocese to which the priest belongs nor by the bishop of the port from which the ship sails. The same decree further defines that the privilege is granted by the Holy See.

In a decree dated 1 March, 1902, the Sacred Congregation implies that a special indult from the Holy See is required by priests wishing to celebrate on board ship. Attention is also called to certain conditions which must be observed. (a) The sea must be so calm as to preclude the danger of the chalice being upset. (b) Another priest (if one be present) should assist the celebrant. (c) If there is no chapel on board, care should be taken that the place chosen for the celebration of the Holy Sacrifice be both becoming and convenient; the decree expressly condemns the ordinary ship stateroom as being unsuited.

As the question now stands, the most practical course for priests sailing from the United States, if they wish to celebrate Mass on board ship, is to obtain the necessary indult from the Apostolic Delegate in Washington.

2. *Faculties to hear Confessions.* Since there is no new legislation in regard to hearing Confessions on board ship, any priest who is approved to hear Confessions in his own diocese, or who receives approbation from the port of sailing or a port of call, may hear Confessions on board ship during the entire journey. He may hear, not only his fellow passengers who sailed with him from the beginning of the journey, but also as many as may come on board at a port of call. His faculties extend to cases reserved by the bishops of his penitents.[1]

SOME CHURCH MUSIC QUERIES.

Qu. Will you kindly give the latest rulings of the Holy See on the following points connected with church music?

1. Is there a white list of Masses and other liturgical compositions from which the choir director is free to select according to his taste?

2. Must the female singers be separated from the male by a distinct barrier, in the choir gallery?

3. Is it *de rigueur* that the celebrant should not be kept waiting before the Preface and the Pater Noster?

4. Is the organist allowed to accompany the celebrant in the singing of the Preface?

5. Are non-Catholics ever allowed to sing at High Mass or any other liturgical service?

[1] Cf. Noldin, III, p. 405.

6. Are Catholics who, without permission of their confessor, sing regularly in a Protestant church, allowed to sing occasionally in a Catholic choir?

7. Is an orchestra allowed on solemn occasions?

8. What kind of instrumental music is allowed, besides the organ? Is an instrumental solo ever allowed, v. g. cornet?

9. Are vocal solos permissible?

Resp. 1. There is no general official list of "White Masses". There are, however, local lists in some dioceses, and there are reliable unofficial recommendations in such publications as Schirmer's *Bulletin of Catholic Church Music,* published quarterly at No. 3 East Forty-third Street, New York City.

2. There is no mention of such a prescription in any of the decrees that we have seen. The *Motu Proprio* of 22 November, 1903, restricts the singing of the liturgical parts of the office to male voices on the ground that women are not allowed to take part in the liturgical office (*Motu proprio,* No. 13). Decrees of a later date (4210 and 4231) simply prescribe that the men and women be separated.

3. The principle is clearly enunciated in the *Motu proprio* (No. 22). However, it is not an unreasonable delay if the celebrant is obliged to wait a minute or two. In fact, the Holy Father reminds the celebrant that he, too, have some consideration for the choir (ibid.).

4. The *Motu proprio* expressly ordains (No. 12) that the celebrant at the altar and the ministers should sing the melodies assigned to them "in Gregorian Chant, and without the accompaniment of the organ".

5. There is no decree against non-Catholics singing in the liturgical services. There is, however, a prescription of the *Motu proprio* (No. 14) according to which only persons of known piety and probity be admitted to the office of singer in the services of the Church.

6. Since singing in a Protestant Church is not *malum in se,* it is allowed, in certain circumstances. If it is done in disobedience to the confessor's advice (there must be a good reason for the advice in question), the singer may be excluded from the Catholic choir under the ruling mentioned in the answer to No. 5.

7. The orchestra is not forbidden. The church organ is, however, the ordinary and the legitimate instrument for accompanying the voices of the choir. Other instruments may be allowed, " with the special permission of the bishop," under the proviso that they be made subordinate to the vocal music (*Motu proprio,* No. 15).

8. This is a matter of taste. " Noisy " instruments and " light " instruments are expressly forbidden: under this prohibition come the piano, the drum, cymbals, " and such like ". In any case, instrumental solos are not allowed.

9. Choral music is the rule; the only soloist is the celebrant. At the same time, the *Motu proprio* recognizes that the solo may be used, so long as it does not predominate (No. 12).

THE CATHEDRATICUM IN DIFFERENT DIOCESES.

Qu. I would like you to tell me through THE ECCLESIASTICAL REVIEW what constitutes the Cathedraticum, that is the tax to be paid every year to the bishop of the diocese by the priests of the different parishes and by the assistant priests.

What is the custom and the established right of the bishops of the United States? In case a certain percentage of the revenues of the parishes is due to the bishop, please state how much the bishop is entitled to, and what are the taxable sources of revenue. Are all stole fees taxable, and are funeral and solemn nuptial Masses taxable?

Is a tax of six and one-half per cent reasonable or exaggerated?

Resp. In countries like the United States, where parishes are not regarded as benefices canonically erected, the principle according to which bishops, from time immemorial, have claimed part of the revenue of the benefice " in sign of subjection (of the benefice) to the Cathedral Church ", does not apply. In its place, it is recognized (to quote the words of the Eighth Provincial Council of Baltimore) that " it is just that the bishop, who watches over the salvation of all, should receive from all the faithful of the diocese whatever is necessary for his proper support, and for enabling him to execute his office." The obligation, therefore, is definite, and eminently just. However, there is no general law fixing the amount of the Cathedraticum, as this contribution from the diocese to the

bishop is called. The Congregation of the Propaganda was frequently petitioned to sanction a uniform plan or rate, but it invariably referred the matter to the synod of the diocese. According to the *Catholic Encyclopedia* (art. " Cathedraticum ") the rate in some dioceses is as high as one-fifth of the total revenue of the parish. In some dioceses marriage fees are exempt; in others they are included with funeral fees, pew rents, and collections taken up at Mass. Practical advice on a case of apparently excessive Cathedraticum is given in the REVIEW, Vol. XXVII (1902), p. 313.

ATTENDANCE AT DIOCESAN CONFERENCES.

There being an obligation to attend the ecclesiastical conferences of the diocese twice a year, except in case of " grave incommodum ", is the following such a case *gravis incommodi*?

It takes me two whole days to reach the place of the conference, one more day at the conference that takes place at eleven o'clock in the forenoon, two more days to come home, an extra drive each time and an expense of twenty dollars.

Do not an absence of five days from the parish, the expense of the trip in a poor parish, constitute a real inconvenience to attend a conference of three-quarters of an hour? And is there any proportion between the benefit to be derived from the conference and the inconvenience in this case?

HOMO BONAE VOLUNTATIS.

Resp. The case as presented by " Homo Bonae Voluntatis " in regard to attending the Conference twice a year does seem to be one *gravis incommodi*. If he is, as we hope, true to his name, since the Ordinary of the diocese is the official interpreter of the diocesan statutes, our correspondent should have no difficulty in obtaining from his bishop a declaration to the effect that, in the circumstances, he is not obliged to attend.

OBLIGATION OF "ORATIO IMPERATA".

Qu. Our bishop directs an " Oratio imperata " for a certain time. Does this oblige *sub gravi,* or *sub levi,* or in any way? Wapelhorst, page 34 (c), says it is " ad arbitrium celebrantis ". In what does our obligation consist?

Resp. There is certainly an obligation, as is clear from the decree of the Sacred Congregation of Rites, 5 March, 1898,

which decides that even priests from another diocese are obliged to recite the " Oratio imperata ".

THE SUNDAY INTENTION.

Qu. At a meeting of some of our clergy a few days ago the following question was answered in different ways. We decided to appeal to you.

A priest in charge of a mission celebrates two Masses on Sunday. For the first Mass he receives a stated stipend. The second Mass he celebrates for one of his deceased relatives or for some other intention, receiving nothing therefor, it being gratis. Is he justified in so doing? I mean in reading the second Mass *ad suam intentionem* excluding his parishioners.

Resp. Since, according to the Baltimore Council, pastors in this country are not bound *ex justitia* to celebrate Mass for the people of the parish on Sundays and holidays of obligation, the priest in this case has done no wrong. If, however, this is his constant practice, he certainly fails in his obligation of charity toward his people.

BAPTISM OF CHILD BEFORE CHURCHING OF MOTHER.

Qu. I shall be obliged to you for an answer to the following in the REVIEW:

Regarding the churching of women, one priest asserts that it is immaterial whether these prayers (i. e., " Benedictio Mulieris post Partum ") are said before or after the child has been baptized, and consequently, whenever a woman calls at the Communion rail for the " Benedictio Mulieris post Partum " he goes right on with the prayers without asking whether the child has already been baptized. Another priest claims that the churching of a woman should not take place until the child has been baptized, and whenever a woman calls at the Communion rail for the " Benedictio Mulieris post Partum " he will only say the prayers if the child has died or is already baptized; otherwise he requests the woman to have the child baptized and then call for the blessing.

Resp. It has been decided (S. C. R., 12 September, 1857, and 19 May, 1896) that, in case the child has died without Baptism, the mother has a right to the " Benedictio Mulieris post Partum ". It may be prudent to insist, in the case men-

tioned, that the baptism take place before the blessing; but it is doubtful whether the blessing could be refused or even postponed, if the postponement should cause inconvenience.

FEAST OF THE DEDICATION OF THE CATHEDRAL CHURCH.

Qu. The following doubt I respectfully submit to you and I would be grateful to you for a solution or an opinion.

In the decree of the Sacred Congregation of Rites on the *Motu Proprio* "Abhinc duos annos", which decree bears date of 28 October, 1913, it is required that the anniversary of the dedication of the Cathedral Church be celebrated in the whole diocese on the anniversary day, if it be known.

Now the cathedral here was consecrated on 8 December. But on that date falls (a) the feast of the Immaculate Conception of the Blessed Virgin (Dupl. 1ae classis); (b) the patronal (principal) feast of the diocese; (c) the titular feast of the cathedral.

There is therefore an occurrence of feasts on 8 December, namely:

1. Dedication of the Cathedral Church.
2. Feast of the Immaculate Conception, principal patron of the diocese and titular feast of the Cathedral.

Hitherto the difficulty was avoided by the celebration of the dedication of the cathedral on the fourth Sunday of October. This now seems impossible according to the decree above mentioned.

What is to be done in this case?

Resp. Decree n. 598 of the Sacred Congregation of Rites orders that when the feast of the dedication and the titular feast of a church occur, the former is to be celebrated, *ut dignius*, and the latter transferred to the next *dies non impedita*. However, a decree of 4 February, 1896, distinguishes between the celebration in the church itself, which is to take precedence over all feasts, patronal, titular, etc., and the celebration in other churches. The former is primary, the latter secondary. And while the former takes precedence over all other celebrations, the latter may "occur and concur" with other feasts. There is another consideration offered in the same decree (n. 3881), namely, that, when the feast of the dedication of a church occurs or concurs with the more solemn feasts of the Universal Church, which is the case in the instance mentioned by our correspondent, the more solemn feasts take precedence, "personali etiam dignitate posthabita". Therefore,

although the feast of the dedication, is, by the same decree, declared a feast of our Lord, it yields to the feast of the Immaculate Conception.

STARTING ON A SICK-CALL.

Qu. Kindly answer in your next number the following question. Is it right for a priest to go to the altar, open the tabernacle, take out the ciborium, open it, and put the Blessed Sacrament in the sick-call pyx, when he is dressed in an ordinary sack coat with a little white ribbon round his neck, representing a stole? And this is done while the faithful are in church adoring the Blessed Sacrament on the first Friday, or on other days waiting for a Mass. I do not speak of an urgent sick-call, but of ordinary Communion to the infirm. By giving in your next number an answer to this question, you will greatly oblige more than one subscriber.

Resp. There is only one answer to this query. Our correspondent himself realizes that it is not a case of an urgent sick-call. The practice is contrary to all legislation on the subject and in the case given is likely to cause scandal.

THE COLOR OF THE TABERNACLE VEIL.

Qu. In a certain church there are several "Missae cantatae" on almost all days of the year. One priest insists on the tabernacle veil being changed from red to purple if, for instance, on the feast of a martyr the first and the third Mass are the Mass of the feast and the second Mass would be a *Requiem*; whereas another priest claims that this is not necessary, if one Mass *immediately* follows the other; he claims that under these circumstances (because of the *incommodum*) the red veil may remain before the tabernacle door whilst the Requiem is being sung.

Resp. If it is really an *incommodum* to change the veil, why not adopt the custom of using a white veil? This has the approval of the Sacred Congregation of Rites (Decree 3035, 21 July, 1886), although the Roman custom of changing the veil according to the office is given preference (ibid.).

CREDO ON FEAST OF ST. MARY MAGDALEN.

Qu. The Church prescribes that the Credo be said or sung during Mass on the feast of St. Mary Magdalen. Everyone acquainted with

the regulations of the Church regarding the holy liturgy knows perfectly well that there is some intrinsic reason for everything that is prescribed. As a matter of fact, it is not according to the spirit of the Church to impose any rule in a purely arbitrary way. I have often sought for the reason underlying the rubric with regard to the Credo on the feast of St. Mary Magdalen, but have not yet succeeded in finding it. Can you throw any light on the subject?

Resp. Wapelhorst explains (p. 38) that the Creed is recited for three reasons: " ratione mysterii, ratione doctrinae, ratione Celebritatis ". Under the second heading (" ratione doctrinae ") he further explains that Saint Mary Magdalen is included among those who contributed to the spread of doctrine; that she was, in fact, the " Apostle of the Apostles " (" Apostolorum Apostola "), because she was the first to announce to them the glad tidings of the Resurrection.

ALL THE DIES IRAE TO BE SUNG IN REQUIEM MASS.

Qu. Must the choir sing all the verses of the Dies Irae in a *Missa cantata de Requie?*

Resp. By Decree No. 2959, 11 September, 1847, the Sacred Congregation of Rites decided that in Requiem Masses all the Dies Irae should be sung.

THE PRAYERS AFTER MASS.

Qu. I have heard of a recent ruling which specifies that the prayers are not to be said after low Mass if Communion has been given at that Mass. Could you tell me if this is true?

Resp. We do not know of any such decree. There is a decree of 23 November, 1887, which decides that Communion *after Mass* is no reason for deferring the prayers: they should be recited " immediately after the last gospel ".

ADMINISTERING BAPTISM AT HOME.

Qu. Are the rubrics following Baptism and calling for anointing with oil, placing white cloth on the head, etc., to be followed strictly when Baptism is given at the house of the baptized?

Resp. In regard to the administration of Baptism in the circumstances mentioned, the Decree of 17 January, 1914, says

that " all the ceremonies of the Roman Ritual are to be observed ".

THE SANCTUS CANDLE.

Qu. Van der Stappen and other commentators on the Rubrics mention a candle which is lit during the Mass, at the Sanctus or before the Consecration, and extinguished after the Communion. It is placed in a candlestick somewhere near the altar. Can you give me any details as to the nature of this arrangement, the size of the candlestick, etc.? If the rubrics prescribe it, I should wish to observe the same in my church.

Resp. The candle called by some " Sanctus Candle " or " Elevation Candle " or " Consecration Candle ", has its origin in an ancient custom still observed in many churches (and by some religious Orders, such as the Dominicans) of lighting an additional candle in the sanctuary during the more sacred part of the Mass, i. e., from the Sanctus to the Post-Communion. The rubric for this practice is merely directive, not obligatory.[1]

The Sanctus candle is usually placed on the Epistle side of the altar, in a candelabrum fastened to the wall of the sanctuary, or placed on the steps of the altar, near the server. It is never put on the altar table.

E latere Epistolae aliud candelabrum vel quid aliud brachialis instar parieti appensum. (Ephem. Lit., vol. IX, p. 35.)

Non collocatur super altare sed imponitur candelabro aliove instrumento infra gradus altaris a parte epistolae circa locum ubi genuflectit minister inserviens. (De Herdt.)

The size of the candlestick and its material obviously depend on the locality. Hartmann mentions as a suitable size a candlestick of 1.50 meter (55 inches), so that it may be visible from the body of the church. Others give the size as that of the Easter candlestick, and suggest that two of the same size be placed respectively on the Epistle and the Gospel side, the latter to be used for the Easter candle.[2]

[1] Cf. De Herdt, *Ephem. Lit.*, and others; also S. R. C. Decr. 4029 ad II, 9 June, 1899.

[2] Kunz: *Dienst des Messner's*, and Hartmann: *Liturgie.*

Materia potest esse vel argentea vel ex auricalcho, vel ex cupro, aut ex ligno, deaurata tamen, aut decens saltem, prouti ecclesiarum facultates sinunt et relativa festorum solemnitas. (*Ephem. Lit.*, IX, 34.)

THE RECITATION OF SPECIAL LITANIES.

Qu. On page 725 of Vol. XLVIII of your esteemed REVIEW, you decide in favor of the licitness of reciting litanies approved for private use only, at any and all services of a non-liturgical character, no matter whether they are public or private in the ordinary non-liturgical, untechnical sense of the words. You evidently consider all non-liturgical services as private and use the term public as strictly synonymous with liturgical. I do not mean to dispute the propriety of this. But it seems to me that when we come to speak of litanies in particular, we shall be compelled to subdistinguish. For, as far as I can see, the decrees of the Sacred Congregation of Rites bearing on this matter make it plain beyond the possibility of a doubt or misunderstanding that whatever may be said concerning other prayers, litanies approved for private use only are strictly forbidden at any and all services which would be considered public in the ordinary, non-liturgical, untechnical sense of that term. Since this question is a very practical one, I am certain that a word of explanation on it would be highly appreciated by thousands of your clerical readers.

Resp. While the distinction made at page 725 of the REVIEW for June, 1913, between *public* and *private* devotions stands, there is, as our correspondent remarks, a special point to be noted in regard to Litanies. On 11 February, 1898, a *Dubium* on the question was submitted to the S. Congregation of Rites. The case was that of a religious community which had been using Litanies "approved by some Ordinaries (ab uno vel altero Revmo. Ordinario pro usu tantum privato)". The S. Congregation decided that, while the Litanies in question might be recited or sung by the members of the community in private, they were not to be recited or sung "in common, in the public choir or the public oratory". A similar distinction was made in regard to the laity: the latter may recite the Litanies privately in the public church, but not "in common (communiter)". In the case originally proposed, the service is not a public service, as was decided in the previous answer. The recitation of the Litany is, however, a recitation in common,

and forbidden by the decree just quoted. The *Dubium* proposed was: "Num iisdem religiosis familiis illas (litanias) liceat canere vel recitare communiter in Choro, aut respectivo Oratorio?" And the answer was: "Negative, h. e. ita strictim prohibentur ut communiter in Choro publico vel publico Oratorio illas Litanias cantare vel recitare minime liceat." The case may have a different aspect if the Litanies are approved for recitation in common in the private oratory of the community.

CAN A DISPENSED RELIGIOUS ENTER ANOTHER ORDER?

Qu. In THE ECCLESIASTICAL REVIEW for August, 1914, under the question, "Can Students dismissed from College enter a Religious Community?" you say under No. 3: "Those who have been dismissed from an order, etc., and those who have obtained a dispensation from religious vows."

Does that mean that a woman who has *left* an order or community and been dispensed from her vows may not enter another order or community without papal permission?

Please note that the person left of her own accord, for the reason that her health seemed broken. Having recovered, she now seeks admission into a less arduous community.

Resp. The text of the decree mentioned in the REVIEW for August, 1914, is to be found at page 471 of the REVIEW for April, 1910, and can bear no other interpretation than that given above. Those who, even at their own request, have obtained a dispensation from religious vows must, before being received into the novitiate, obtain special permission from the Holy See.

THE PORTIUNCULA INDULGENCE.

Qu. I beg to ask your opinion about the following:

A decree from the S. Congr. Officii (Sectio de Indulgentiis) of 26 January, 1911, settles the question of the time for visiting churches or oratories in order to gain indulgences: "Ut utile ad tempus habeatur et sit, non modo a media nocte ad mediam noctem constituti diei, verum etiam a meridie diei praecedentis".

Does this change the time for the Portiuncula Indulgence, from what it was originally, viz., from Vespers of 1 August to sundown of 2 August?

Is there any other decree or decision which allows one to gain the Portiuncula Indulgence, " a meridie diei Iae Augusti ad mediam noctem diei 2ae Augusti "?

Resp. The old legislation in regard to the Portiuncula Indulgence fixed the time limit between the First Vespers of 2 August and sunset of the same day—" incipit a primis Vesperis (diei 2 Aug.) usque ad occasum solis eiusdem diei " (decree of 22 February, 1739). The decree of the Holy Office (26 January, 1911) quoted by our correspondent, declaring that the time begins at noon instead of First Vespers, applies to indulgences in general, which have attached to them as a condition the visitation of churches or public oratories. On 26 May of the same year (*Acta Ap. Sedis*, III, 234), this was expressly applied to the Portiuncula. A decree of 9 June, 1910, granted to Ordinaries for the year 1910 only, the faculty of appointing the Sunday following 2 August, as an alternate date for gaining the Portiuncula Indulgence (*Acta Ap. Sedis*, II, 443). Finally, a decree of 26 May, 1911, extends this faculty to the year 1911 and subsequent years.

THE WINE AT THE SECOND ABLUTION AT MASS.

In the September ECCLESIASTICAL REVIEW (page 356), the Rubric of the *Ritus Celebrandi Missam* which reads " Deinde vino et aqua abluit pollices et indices super calicem " was referred to as " indefinite ". A good authority in such matters is the *Manuale Sacerdotum* (Schneider Lehmkuhl). Touching this point in the *Ritus Celebrandi Missam Privatam* it states in a footnote: " Haec ablutio non debet sola aqua, aut solo vino fieri sine dispensatione Pontificia, quia in utraque materia per rubricas positive est praecepta, in quo solus Pontifex dispensare potest." (Cf. De Herdt, Praxis I, n. 83, XIV.)

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Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. The Vulgate Controversy. We have elsewhere [1] called attention to the excellence of Fr. Pope's *The Catholic Student's Aids to the Bible,* and deprecated its unfortunate neglect of Catholic Biblical scholarship. In regard to the Vulgate, for instance, there has been a most interesting controversy a-doing; it should not have been utterly ignored. Fairness and up-to-dateness demanded at least mention of Le Bachelet's *Bellarmin et la Bible Sixto-Clémentine.*[2] The late Dr. Nestle, in his last edition of the Greek-Latin New Testament [3] deemed such mention necessary to his preface. A Catholic writer on the Vulgate cannot afford to neglect a Catholic work thereon which was singled out for appreciative notice by so great an authority on the subject as was the Protestant Dr. Nestle.

Fairness also forbids one to say offhand, as if there were no question about it, that the omission of the Bull *Aeternus ille* from the Bullarium Romanum was due to its suppression from the Clementine Vulgate and the substitution therefor of the preface of Bellarmin.[4] This is, in a new form, the old charge of duplicity against the Cardinal. Le Bachelet, S.J., in the above-cited work and in other writings,[5] has made out an excellent case in favor of Bellarmin. He was guilty of neither falsehood nor duplicity in his famous preface to the 1593 edition of the Clementine Vulgate. Sixtus really had a mind to correct his too hurried edition. Clement but followed up the mind of Sixtus. The plain truth about the matter is that the Bull of authentication of the Sixtine Vulgate—i. e. *Aeternus ille*—was printed and issued with intent to promulgation, but was never officially promulgated, never affixed to the doors of St. John Lateran; and this *failure of promulgation,* not its

[1] *America,* 6 Dec., 1913.

[2] Xavier Marie Le Bachelet, S J., *Bellarmin et la Bible Sixto-Clémentine*: "Étude et Documents inédits"; Paris, 1911.

[3] *Novum Testamentum Graece et Latine,* by Eberhard Nestle; 4th ed.; Stuttgart, 1912; p. xxvii.

[4] Cf. *Aids,* p. 109.

[5] Cf. *Études,* 20 March, 1911; 5 Oct., 1912; 5 Sept., 1913; *Recherches de Science Religieuse,* I, 72-77; the article on Bellarmin in *Dictionnaire de Théologie Catholique*; Paris, 1903.

suppression from the Clementine Vulgate, is the reason of the omission of the Bull from the Bullarium Romanum.

The defence of Bellarmin against the charge of duplicity is also made by Prat, S.J.,[6] and Nisius, S.J.[7] The most effective opponent to these champions of Bellarmin is the discoverer of the Bull in question, Monsignor Baumgarten. Because the Bull was printed and was found to contain the written testimony of the Magister Cursorum, Pompeius Euerra, to the fact that, on 10 April, 1590, the Bull had been affixed to the doors of the Lateran basilica, Baumgarten saw no chance that Bellarmin escape from the charge of duplicity.[8] We have reviewed the reply of Le Bachelet to Baumgarten.[9] Against the sole witness of Euerra, he sets the authority of Bellarmin in the preface to the Clementine Vulgate; the authority of the cardinals who agreed to his explanation of the mind of Sixtus to issue a new revision of the Vulgate; a letter from Fr. Alber, S.J., the Assistant of Germany, who, in 1610, stated that the Bull had never been promulgated because it had never been registered in chancery; the word of many cardinals given to Bellarmin in 1591; the witness of Fr. Azor, S.J., who was of the time of Sixtus V, and, in public disputation in the Roman College, denied the value of Euerra's certificate of promulgation, explaining that this certification was done in anticipation so as to expedite the printing of the Bull; the anonymous "Particula praefationi Sacrorum Bibliorum inserenda", which gives evidence that Sixtus really intended to revise his Vulgate.

Baumgarten's very important find marks off a new era among those opposed to Bellarmin. Hereafter, such opponents as the Abbé Turmel[10] may be neglected; they have not the important witness of the Bull found by Baumgarten. Relying on this witness and on the authority of Baumgarten, Fr. Raffl,

[6] "La Bible de Sixte Quint", *Études*, Sept., 1890.

[7] "Zür Geschichte der Vulgata", *Zeitschrift für katholische Theologie*, 1912.

[8] "Die Veröffentlichung der Bulle 'Eternus ille' vom März, 1590", in *Biblische Zeitschrift* V, 189-191; cf. also "Das Original der Konstitution 'Eternus ille coelestium' vom März, 1590", *Bibl. Zeit.* V, 337-351 and *Die Vulgata Sixtina von 1590 und ihre Einführungsbulle*. "Aktenstücke und Untersuchungen"; München, 1911.

[9] ECCL. REV., Dec., 1912.

[10] *Revue du Clergé Français*, 1 Dec., 1904; 15 Jan., 1907.

O.F.M.,[11] makes no attempt to weigh the evidence of Le Bachelet and Nisius, but takes the case against Bellarmin as a foregone conclusion. Fr. Placidus Werner, O.S.B.,[12] makes his own all that Baumgarten prints in the matter—even the conjectures. N. Peters[13] lacks scientific poise; fails to consider both sides of the question; and says that the old-time evasion of the authority of Euerra is now once and forever set aside. Not so rash is the critique of Fr. Lagrange, O.P.[14] He is rather sympathetic to the science and reserve of Le Bachelet; appreciative of the good intentions of Bellarmin; yet not completely convinced that the procedure of the great Cardinal was out and out fair and square, straightforward, and honest. This would seem to mean no more than that Bellarmin failed to tell the whole truth—used mental reservation where he had a right and a duty so to do. One is not so ruffled by this opinion as by that of W. Köhler.[15] He makes Baumgarten to have proved to a certainty "Bellarmin's lie"; and ranks as a fairy tale the story that Sixtus intended to correct his edition of the Vulgate and reissue it. The unfairness of this proceeding is made clear to any one who reads the studies of Le Bachelet and Nisius. While these varied opinions against Bellarmin have been written up and based upon the work of Baumgarten, he has been gathering new material wherewith to patch up the fabric which Le Bachelet and Nisius have ripped; this new material, he promises, will later be forthcoming.[16]

Meantime two very important monographs have been issued by new-comers into the controversy. Dr. Amann[17] presents new documents from the official archives of Venice. These documents are the despatches of Badoer, the Venetian representative at Rome, to the Venetian Senate from 7 July to 27 August, 1590. Much light is thrown on the state of the Pope's mind. Nisius gives the most important of the letters in *Zeit-*

[11] *Salzburger Kirchenzeitung*, 26 Oct. and 2 Nov., 1911.

[12] *Literarischen Anzeiger* of Gratz, 15 March, 1912.

[13] *Theologie und Glaube*, 1912, iv. p. 50.

[14] *Revue Biblique*, 1912, p. 311.

[15] *Theologische Literaturzeitung*, 1913. 38, p. 269.

[16] *Theologische Revue*, 1913, p. 610.

[17] *Die Vulgata Sixtina von 1590*; Freiburg im Breisgau, 1912, No. 10, of Freibürger Theologische Studien.

schrift für katholische Theologie (1913, pp. 681-689, 878-889) and sums up their contents in his masterly "last word" just issued.[18] To his mind Badoer's report shows that the Bull *Aeternus ille* of 1 March, 1590 was never promulgated and Sixtus really had the intention to correct his edition of the Vulgate. Lagrange, however,[19] takes the opposite view, and cites the report of Badoer for 28 July, 1590 to show that Sixtus had no such intention as Le Bachelet and Nisius declare. This report, which Lagrange wrongly assigns to *June* instead of *July*, undoubtedly says that Sixtus refused to recall the Bull:

Dopo questi ragionamenti entro da se il Ponce a dirmi che li havevo mandato memoriale di rivocar la sua Bolla in proposito dei stampar la Biblia, ma che lei non poteva fare in alcuna maniera, havendola mandata hormai per tutto il mondo.

So far Lagrange; but not far enough. The words just below are important; "ma non haveva commessa la sua essecutione ad alcuno." The Pope "had not entrusted to any one the execution of the Bull; and so, if the inquisitor had given any such intimation, he would write to the Nuncio." These words and the end of the letter[20] favor the opinion that the Bull was never promulgated; for, a month before his death, Sixtus said he had entrusted its execution to no one and left the Venetian ambassador secure of fear that the Bull would ever be executed. Here is the proof of Badoer's security:

And so, I hope something has been accomplished. For not only will there be no question of the execution of this Bull; but, by the undoing of things already done, there will come to pass a virtual annulment thereof.

The omission of this essential element of Badeor's report of his third visit to Sixtus in regard to the disputed Bull, inclines us to apply to Fr. Lagrange the words he facetiously writes of Fr. Le Bachelet—"c'est assez coquet de la part du R. P." Lagrange. If the entire correspondence is followed up as

[18] "Schlussergebnisse der Forschung und Kontroverse über die Vulgata Sixtina", *Zeitschrift für katholische Theologie*, 1914, p. 184 ff.

[19] *Revue Biblique*, 1914, p. 147.

[20] Amann, p. 146.

given either by Amann or Nisius, we think Badoer becomes another important witness against the sole—though most important— testimony of Euerra that the Bull was promulgated on the 10 April, 1590.

The second recent accession to the literature of the Vulgate controversy is that of Höpfl.[21] He goes beyond the range of the present controversy; submits the Tridentine decree on the Vulgate to a critical investigation; and recounts the various efforts to reach back to the original text of St. Jerome. The work of the Sixtine revision is put to the test. In regard to the question at issue, Höpfl takes sides against Baumgarten, while reserving final decision to later investigation. He thinks it certain that Sixtus intended to revise his edition (pp. 205 ff), but deems the evidence for and against Bellarmin has not yet been fully sifted and sorted.

A less important study favorable to the fair name and truthfulness of Bellarmin in his preface is that of Mangenot, "La Vulgate de Sixte-Quint".[22] The late Dr. Nestle[23] thinks that the errors of the Sixtine Bible were such that even Sixtus himself may have been shocked and convinced of the need of a new edition. Rosa, S.J., considers the canonical issue in regard to the Bull and sides with Nisius.[24]

II. Scripture Study among Catholics. 1. *Optimism of the Dublin Review.* It is refreshing to find such optimism as that of an anonymous writer on Catholic Biblical studies in a recent number of the *Dublin Review*.[25] He evidently began with a critique of Fr. Pope's *Aids*; and found it a convenient peg on which to hang some pertinent and encouraging remarks.

We have called attention to the tendency of the *Aids* to make little of Catholic scholarship. This tendency is deplored by the contributor to the *Dublin*, who notes that the *Aids* lists only five Catholic Biblical scholars of the nineteenth cen-

[21] "Beiträge zür Geschichte der Sixto-Klementinischen Vulgata", in *Biblische Studien*, xvii, 1-3; Freiburg im Breisgau, 1913.

[22] *Les questions ecclésiastiques*, 1913, Aug. 122-136; Sept. 193-205.

[23] *Theologisches Literaturblatt*, 1912, p. 57.

[24] "La storia della Volgata Sistina e l'opera dell' Bellarmino", *Civiltà Cattolica*, 1912, 3, p. 161-180; "La Volgata Sistina del 1590 e i dispacci dell' Ambasciatore Veneto", ibid., 1913, 3, p. 579-591.

[25] "Catholic Progress in the Study of Scripture", *Dublin Review*, Jan., 1914, p. 109.

tury as worthy of note to the Biblical student; and desiderates in this list the names of Hug, Patrizi, Haneberg, Lenormant, Bisping, Schegg, van Steenkiste, Le Camus, Coleridge, Kaulen, Lamy, Cornely, Knabenbauer, Schanz, Scholz, and others.

Most promising is the outlook for Biblical studies in England, our *Dublin* writer tells us. Four-fifths of the students in ecclesiastical schools there "have a good working knowledge of Greek and thus at least New Testament studies are on a sound basis". The suggestion of Dr. Quinn to leave Greek to the very few,[26] even has become an impossibility in England.

2. *Two Recent Reforms.*—The learned Doctor's idea to limit the study of Greek to the largest seminaries and only a "chosen few" seminarians is not at all a practicable reform; nor would it achieve even the purpose intended—the formation of a few thorough Greek scholars. As Dr. Butin shows in his more practicable reform in regard to Hebrew,[27] the only way to ensure a few specialists is to start with many and sift them down to the few. Unless the student body in general study Greek, some clever lads will fight shy of the elective; and of the few that elect the unpopular course, others will be unfitted for advanced work by ill-health, lack of talent or interest or zest; and in the end the choice of the "chosen few" will not be at all feasible.

Nor is that amount of Greek necessary which the Doctor makes a prerequisite for the understanding of the New Testament. Maybe his forlorn seminary professor was not so benighted and Greekless as "to be in an immoral position, being to men so important as priest-students the quasi-teacher of a study which he did not know". He may have got a good store of Attic in his college days. With that store he could understand the Greek Testament. The difference between the Hellenistic of the New Testament and Attic Greek is not greater than that between Elizabethan and twentieth-century English. There is no need to skeletonize Shakespeare, to reduce his plays to dry bones of words and phrases; the ordinary reader gets his meaning without sublimating it; the usual glossary of

[26] Eccl. Review, Sept., 1913.

[27] "Hebrew in our Seminaries", Eccl. Rev., Febr., 1914.

strictly Elizabethan linguistic turns of phrase and word is all that the average man needs to appreciate the great dramatist. So, too, a good dictionary of New Testament Greek, such as that of Zorell,[28] or of Cremer,[29] or of Thayer,[30] together with either Moulton's[31] or Blass's *New Testament Grammar*,[32] will be ample provision for the professor of theology who wishes to give the accurate literal meaning of a dogmatic text.

3. *Roger Bacon's Reform.*—Reforms in ecclesiastical studies will now and again be inevitable. History repeats itself in this as in other wise. It is interesting, in view of the reforms suggested by Dr. Quinn, Dr. Butin, and Father Pope,[33] to note that long ago Roger Bacon, in his own peculiar way, urged Pope Clement IV along the very same lines of reform. This thirteenth-century reformer, whose centenary was celebrated in England last June, wrote three special works on his hobby—*Opus Majus, Opus Minus, Opus Tertium.* He claimed there were seven deadly sins in the teaching of theology at that time. One of these sins was the preference given to theology over Sacred Scripture. "The one who explains the Book of the Sentences is honored by all, whereas the lector of Holy Scripture is neglected; for to the expounder of the Sentences there is granted a commodious hour for lecturing at his own will, . . . whilst the lector of Holy Scripture is denied all this and must beg the hour for his lecture to be given at the pleasure of the expounder of the Sentences. Elsewhere the lector of the Sentences holds disputations . . . whereas the lector of the Biblical text is not allowed to dispute." [34]

WALTER DRUM, S.J.

Woodstock College, Maryland.

[28] *Novi Testamenti Lexicon Graecum*, by Francis Zorell, S.J., Lethielleux; Paris, 1911.

[29] *Biblico-Theological Lexicon of New Testament Greek*, by Hermann Cremer. Translated by William Urwick; T. and T. Clark, Edinburg, 1895.

[30] *A Greek-English Lexicon of the New Testament*, "being Grimm's Wilke's Clavis Novi Testamenti". Translated, revised and enlarged by Joseph H. Thayer, New York, 1892.

[31] *Grammar of New Testament Greek*, by James Hope Moulton, third ed.; T. and T. Clark, Edinburg, 1908.

[32] Second ed.; Macmillan: New York, 1911.

[33] "Why divorce our Teaching of Theology from our Teaching of the Bible?" *Irish Theological Quarterly*, Jan., 1913, p. 47.

[34] *Opus Minus*, ed. Brewer, p. 328.

Criticisms and Notes.

THE ENGLISH CATHOLIC REFUGEES ON THE CONTINENT, 1558-1795. Vol. I. The English Colleges and Convents in the Catholic Low Countries, 1558-1795. By the Rev. Peter Guilday, Docteur ès Sciences morales et historiques (Louvain), Instructor in Church History at the Catholic University of America. Longmans, Green & Co., London and New York. 1914. Pp. 480.

It is more than sixty years since Husenbeth published his *Notices on the English Colleges and Convents established on the Continent after the Dissolution in England.* It was practically the first answer to Lewis Owen's *English Colleges in Foreign Parts,* which had appeared almost two hundred years before with the customary Reformation aim. About the time of the publication of the *Douay Diaries* from the Westminster Archives by the Fathers of the London Oratory (Thomas Knox, 1878-1882) something of a new impulse seems to have been given toward inquiry into the history of the English religious institutions across the Channel, for after that date we find numerous monographs and articles, as well as more extensive treatises, discussing one phase or another of the religious activity of the English exiles in establishing colleges, seminaries, convents, and monasteries on the Continent. Besides the publications of the Catholic Record Society, there loom prominently in this connexion the names of Benedictines such as Weldon, Nolan, Bede Camm, Birt, and the editors of the Ghent Annals. Among the Jesuits we have John Hungerford Pollen (in the *Month* chiefly), Pères Léchat and Willaert, and Father Foley, in the Records of the English Province of the Society of Jesus. Besides these there are Hamilton (on the Augustinian and Bridgettine nuns), Proost, the Flemish Cistercian, Van Doninck, and his countryman Shootens, Wilfrid Robinson, Murphy (on the Irish Franciscans at Louvain), Bellesheim, Bertrand, and Zimmerman. Other writers of recent date, whose scope is more general, like that of Bernard Ward or the Protestant historian, James Gairdner, have in not a few instances thrown fresh light upon our subject. Among the authorities here mentioned an honored place is reserved for the able historian at the Louvain University, the chief editor of the *Revue d'Histoire Ecclesiastique,* Canon Cauchie, who not only has learnedly written on the subject of English Catholics in Belgium but has done much to inspire and direct others in the same field. Among the latter is to be counted Dr. Guilday, the author of the volume before us. At the suggestion of Canon Cauchie he made a searching study of the religious activity of the English exiles as

witnessed in the foundation of numerous establishments of religion and education in the Catholic Low Countries, from the beginning of Elizabeth's reign down to the year when the revolutionary legislation of France deprived its clergy and that of part of the Netherlands of their last resources, and made it impossible for the English exiles to remain in the country.

There had been of course emigrants from England during the reign of Henry VIII and Edward VI who settled in Belgium, as in other parts of Continental Europe. They had returned however for the most part during Mary Tudor's rule, so that it becomes difficult to trace accurately any considerable foundation within that era. But under Elizabeth, notably after the frustrated attempt of the Northern country to regain the Catholic ascendancy, there was an increased influx of English Catholics to Belgium and the Low Countries. The activity of this element became more distinctly and permanently religious after the Gunpowder Plot. The English exiles were for the most part men and women who belonged to the better, that is to say, the educated classes; and though many of them were neither clerics nor members of religious communities, they strongly sympathized with and supported the latter. Thus it happened that, without any great aid on the part of the civil authorities who gave them freedom of residence, they managed to build up in an incredibly short time educational and monastic establishments where their compatriots and especially their children might draw the living waters of an enlightened faith without forfeit of their nationality or religious profession. It is this foundation movement, as confined to the Catholic Low Countries, which Dr. Guilday sets out to illustrate.

In his introduction he sketches the "Foundation Movement in General" with reference to contemporary historical sources. He then takes up the story of the English Carthusians as the first to reach the new territory of religious freedom. More than twenty years before the accession of Elizabeth the English Charterhouse at London had offered its first martyr trio to the faith at Tyburn, and immediately some of the monks had sought refuge on the Continent, among other places in Bruges. For a short time they were allowed to return to their native home; but in 1559 they again went to Bruges. Their sojourn in the Netherlands was an altogether precarious one, and at the time of the French Revolution they were practically extinct. The few relics of the "Sheen Anglorum" community are now to be found at the Sussex (Parkminster) Charterhouse. Next we are made acquainted with the story of the exiled Bridgettines of Syon, the only community among those that returned to England, which can trace its succession in unbroken line to the pre-Reformation period. The chapter which deals with the English Jesuits does

not confine itself to their activity in the Netherlands, but goes into some detail regarding the Italian, Spanish, and Portuguese foundations; no doubt because the author found it difficult to separate the personality of men like Robert Persons from the subject of the Belgian establishment of the Order. Saint Omer is the centre of educational industry here, until the suppression of the Society in 1762. Here too we find fifty years later Mary Ward and her remarkable foundation of the Institute of Mary, though she had previously helped the Poor Clares to their home. Another chapter is devoted to the English Benedictines at Douay, and with the establishment of nuns of the same order. Douay is likewise the chief field of labor for the English Franciscans from 1618 to 1794. Dr. Guilday devotes two sections of this chapter to the Capuchins and Conventuals, who can hardly be said to have had any life in the Netherlands during this period; but he desired perhaps to round out his subject by the addition. Simultaneously with the Franciscans we meet the English Carmelites (Discalced). They were less successful than the nuns of their order, and for a long time proved a considerable impediment to the progress of the latter. The Dominicans at Bornhem and Louvain, and the nuns of the same order who had already found their way to Antwerp and later to Brussels and Bruges, whilst valiantly laboring in the cause of religion and education, were not without their periods of languishing. A chapter is given to the Order of Canonesses of Saint Austin at Louvain and Bruges, where they continued to labor with considerable success. Their establishments had been almost on a par with those of the Benedictines in England before the Reformation. The Canonesses Regular of the Holy Sepulchre, entirely extinguished for almost two centuries in England, by a singular grace found themselves revived at Liége and did their share of Catholicizing their countrymen abroad.

A particularly interesting subject is that of the English College at Douay. The author treats of it in two separate sections, the period from 1568 to 1613, which includes the temporary transfer to Rheims from 1578 to 1593; and again from 1613 to 1795. For the second part the records now accessible are, as Dr. Guilday points out, very imperfect, and need to be supplemented.

In a concluding chapter the author makes suggestions for a further elaboration of the topics that deal with the Exile institutions in the Catholic Netherlands. Among these he points out such subjects of discussion as concern the specific work done by each of the colleges and religious institutes, the influence which these establishments have exercised in various ways abroad, among others upon the early educational and religious activity in the United States. An Appendix

contains pertinent documents which could not well be given in the body of the narrative.

No one can read this volume without receiving the impression that the author has done a decided service to religion in elucidating an interesting and instructive chapter of the Catholic Reformation period. He does not pretend to exhaust his subject or to give anything like a complete history of the religious institutes and establishments which he discusses. But he has paved the way by considerable original research for a more detailed elaboration. What we miss is a grouping of the matter to give us a clear survey of the material discussed and its interrelations. But it must be remembered that this is rather a thesis whereby the author was to obtain his doctorate, and that the writer did not set out in his work to give us a book which was to serve as a permanent source of historical information, such as might demand a somewhat more systematic arrangement. However, his bibliography shows that he is familiar with the ground, and his preface indicates that he proposes to offer additional work of a matured character, for which he is qualified by special training.

ONTOLOGY or The Theory of Being. An Introductory Study to General Metaphysics. By P. Coffey, Ph.D. Longmans, Green & Co., London and New York. 1914. Pp. 541.

A CHALLENGE TO THE TIME-SPIRIT. By Thomas J. Gerrard. Benziger Bros., New York. 1914. Pp. 274.

Two works that have much in common. The time-spirit conveys a bemuddled philosophy of life. A challenge to it is to be fought out in the sunlight of reason and with the aid of perfectly tempered and keenly edged weapons of philosophical concepts and principles. A challenge to the time-spirit must be grounded on a solid Ontology. A sane theory of being will discriminate between the true and the false, the genuine and the counterfeit, amalgamated in the time-spirit. But what is "the time-spirit"—not the term, but the essence? A subtle, all-pervading, ubiquitous thing, it eludes definition. You catch it in no net; you bottle it in no jar. You feel it more than you know it. Like the air, it is everywhere; but you are aware of its presence mostly when you attempt to resist it. Father Gerrard describes it as "a general tendency to exaggerate subjective claims at the expense of objective evidence". And this general tendency he finds revealing itself "in particular tendencies" all of which aim at "the undervaluing of the various forms of authority—the authority of evidence, the authority of God, the authority of Christ, the authority of the Church" (p. 237). 1. Undervaluing the authority of evidence, it

overvalues subjective moods and impulses. In the individual it upsets the order of the faculties—intellect, will, feeling, often giving the feeling the first place. In the corporate organism it takes insufficient account of collective judgments—the psychology of the crowd. 2. As against the authority of God it reveals itself in some form of monism—pantheism or humanism. 3. Over against the authority of Christ it appears either in a frank denial of the Divinity of Christ, or in an exaltation of every man to a divinity equal in kind, if not in degree, to that of Christ. 4. In regard to the authority of the Church, Fr. Gerrard very subtly distinguishes between the time-spirit as it manifests itself in the twentieth century and its manifestations in the nineteenth. "The nineteenth-century spirit professed to return to the simplicity of Christ by casting off the accretions of Romanism; but now the fashion is to allow that Christ's intentions and modern Roman Catholic intentions are one and the same." Since the latter, however, are false, so are the former. Both Christ and the Church are wrong; or at best both possess merely a pragmatic value—they answer more or less to a subjective, and therefore an individual, a varying demand or tendency.

Fr. Gerrard analyzes at some length these various oppositions of the time-spirit to all forms of authority and he illustrates very thoroughly the ways in which they reveal themselves, particularly in the recent eugenist movement, in the revolt against marriage, in the freakish art of the futurists, and in the individualistic subjectivism of certain currents in modern music. It would be interesting to follow him as he brands and hunts down these elusive, yet none the less powerful, workings of the time-spirit; but within the limited space here at command justice could not be done to his keen and delicate handling of the matter. The reader should go to the book itself if he wants to read the signs of the times not simply on the surface, but in their insidious sources and workings in the intellectual life, the mind, of the age.

What the time-spirit mostly needs is a reversion to common sense—than which unfortunately nothing has become more uncommon. Common sense, as Fr. Gerrard defines it, is "the power of the intelligence to see first principles. First principles are the foundation and starting-point for discursive reasoning." They are also the ultimate terms at which all intellectual analysis must stop; or rather first principles are the absolutely universal and comprehensive syntheses that sum up and conjoin those terms. Obviously of course these complete syntheses and fundamental analyses are not effected and completed by "common sense" as such and alone. On the contrary they are the products of the most thorough, most exhaustive, reflective thinking.

To see them both *in fieri* and *in facto esse,* one should go to a storehouse such as is put before us in Dr. Coffey's *Ontology*. Being, its primary determinations, its essential and existential aspects, its transcendent properties (unity, truth, goodness), its categories, substance (including personality), the supreme groups of accidents, causality (in its fourfold divisions)—these, the chief headings of the component chapters, will be landmarks familiar to those who have traveled somewhat in scholastic philosophy. But Dr. Coffey has journeyed long and widely in that vast region, a region unfortunately supposed by many to be a land of mist and darkness, where the spirit gropes vainly, searching for the black things that are not there. If the reader have such prejudiced notions of Ontology, they will probably disappear or be considerably modified, if he will put himself under the expert guidance of the author before us.

St. Thomas, like his beloved "Philosopher", is fond of warning us that the human mind in the presence of "first truths" is like the night bird in the sunlight. Living mostly in the land of physical colors and the twilight of sense, it is unaccustomed to the pure brilliance of intelligence, the white faces of abstract intellectual truth. But, though the eye of the bat or the owl may not be trained to gaze like the eagle on the unveiled sun, the eye of the human mind can be taught to see with fair distinctness the colors and lines and shapes of the abstract, the metaphysical, the immaterial.

There is a twofold profit, therefore, to be derived from a careful reading—perhaps we should insist on *study*—of the present volume. First, subjectively, it trains the intellect, develops its latent abstractive energy, directs it to the objects for which it has been primarily made (the immaterial), clarifies and sharpens its vision. In the second place, objectively, it brings out into relief the primary concepts under which the intellect apprehends its world.

The whole region of experience is ultimately resolved into the categories of Metaphysics. What the elements are to the chemist, what the phenomena and states of bodies are to the physicist, what cells are to the biologist, being and its primary determinations are to the philosopher; and by the term philosopher we understand here the man who is determined to think out thoroughly the fundamental meaning of his world and his self—the origin, constitution, and destiny of both. All the intellectual problems of life hark back to the primary concepts of Ontology; and if there is utter confusion in the modern mind regarding the solution of these problems, it is largely, though not entirely, due to the loss of a definite Ontology. This, however, is a long question and cannot be discussed just here and now.

But it may be asked, have we not already a goodly number of books on Ontology? Why add another to the list? To which we

may answer: there is an abundance of works on the subject in Latin, and a number in German and French; in English, outside Fr. Rickaby's excellent popular manual, and some few elementary text-books, there is nothing of the kind, with the exception of Fr. Harper's *Metaphysics of the School*; and that still remains and is likely always to remain the shaft of an unfinished monument. No. Dr. Coffey has accomplished a much-needed work. He has given us our first complete exposition of Catholic Metaphysics, and he has given it not as a translation from Latin text-books (though he has put to good use the materials of such older writers at St. Thomas, Suarez, and the modern giant Urraburu), but in clear, readable English he has himself digested a thorough exposition of Ontology, the Theory of Being. Moreover, he has unfolded and illustrated these fundamentals, illustrated them, from many sources modern as well as ancient, over against recent errors and vagaries—idealism, absolutism, pragmatism, Bergsonianism, positivism, scepticism, and the rest. And he has done all this objectively, temperately, justly, in a tone and style which, while firm, gives no unnecessary umbrage.

Dr. Coffey has already previously placed students of philosophy in his debt by his masterly treatise *The Science of Logic* (Longmans, Green & Co., two volumes), as well as by his translations of De Wulf's *Medieval Philosophy* and *Introduction to Scholasticism Old and New*. Each of these works is, like the present *Ontology*, almost unique in our language. All of them, including the present, are serviceable auxiliaries to students in our seminaries, and valuable aids to supplementary reading that can be utilized by the priest who desires to continue his philosophical studies.

MOTHER MABEL DIGBY. A Biography of the Superior General of the Society of the Sacred Heart. 1835-1911. By Anne Pollen. With Preface by Cardinal Bourne. Illustrated. New York: Longmans, Green & Co. 1914. Pp. 404.

The reading of this attractive Life of the late General of the Ladies of the Sacred Heart gives an impression that its subject, Mother Mabel Digby, is destined soon to complete, with Blessed Madeleine Sophie Barat and the Venerable Mother Duchesne, the trio of "canonizandae" who mark a distinct leadership in the Society during the first century of its activity. Mother Digby from the very outset of her religious life began to cultivate that extraordinary spirit of self-sacrifice which has ever been the principal characteristic of Christian heroism. She had fallen heir to a natural and spiritual refinement which gave promise of ennobling every womanly quality in her. At the same time she had an almost masculine courage and an

intellectual breadth which were to gain consistency from faith and absolute confidence in the fatherhood of God. And these endowments were rendered particularly attractive by the charm of a genuine sympathy which in religion was to assume that quality of charity by which the Society of the Sacred Heart has been distinguished in its labors for the education of the young, the poor as well as those elevated in society.

Mgr. Baunard in a recent appreciation of Mother Digby's character has summed up her life in the predominant features that give it its note of the extraordinary in her conversion and vocation. The former took place in the face of unusual opposition, both on her own and on her father's part, by what may truly be termed a miracle of Eucharistic grace. Her vocation too was accomplished contrary to all expectation, since ill health, the reluctance of her parents, and the decision of her spiritual advisers seemed to forbid it. The next token of heroic circumstances in her life was her remarkable faculty for governing, which caused her to be elected mistress before she had completed her novitiate. Strength of character in her was paired with an attraction of singular gentleness, whilst both qualities were completely kept under control by the intelligent desire for self-effacement and a distrust of her own powers that would have been incredible if it were not attested by a thousand observations of those who were intimately associated with her in the government of the Society. The third notable feature in her life was what the Abbé Baunard calls "the Beatification" of the Society of the Sacred Heart through its exile, and which obtained for her the title of "Second Foundress".

In the latter aspect her own principle that "the law of sanctity is the law of separation" found a more literal application than she had ever anticipated, when the Republican government in France extended its demand for separation of Church from State to the separate religious communities that had served to inspire respect for authority by teaching the observance of the Law of God as the foundation of all social well-being. The forcible closing of convents and schools conducted by the religious, the confiscation of property belonging to the nuns, and the expulsion of members from more than forty houses of the Society, made indeed a law of separation that was bound to produce either rebellion and despair, or, what was inevitable in the case of Mother Digby, heroic patience and resignation, which is only another term for sanctity with the children of God. That sanctity meant at the same time a ready and far-reaching activity by which none of the forces of the Order would be lost to the interests of Christ for which the Society had been instituted. Thus Mother Digby met the reverses in France not merely as a passive

instrument in the hands of God, but with a dignity becoming princely children, and with a practical sense of expediency, which converted trial into motives of gratitude and at the same time into promptings of heroic efforts to increase God's kingdom in the hearts of her subjects.

One of the most striking chapters, and the one conveying a special lesson for ecclesiastics in their relation to religious communities, is that which deals with Mother Digby's efforts to extend the work of the Society by the establishment of poor schools in London. The strange attitude of Cardinal Manning in this connexion must be to the reader a matter for reflection. The high estimate which Mother Digby, in spite of the Archbishop's opposition and her own humiliations through him, maintained in his regard, is all the more remarkable because she had on her side the sympathy of the English clergy. But she knew how to separate her own personal concerns and those of her Congregation in forming her judgment regarding men at large; and her deep reverence for priestly dignity and ecclesiastical authority kept her from those sentiments of resentment which are so natural even to the saints on earth.

Over all her life of ceaseless activity for good, down to the very last, there floats the luminous cloud of her beautiful serenity. Her portrait taken at the age of sixty shows a countenance of supreme religious joy and that sweetness of expression which captivated her children and all who came in contact with her. The biography is replete with wise spiritual counsels and illustrations of the amenities of the religious life.

GOD, MAN, AND RELIGION. Being Part I of a Short Apologetical Series. By Ernest Hull, S.J. The Examiner Press, Bombay; P. J. Kenedy & Sons, New York. 1914. Pp. 168.

If any one reading the above title be inclined to think that we have already a plethora of books of the class, he may be reminded that the subject indicated is inexhaustible, and that no treatment of it can hope to do it justice. There should be of course some *raison d'être*, not simply for adding a new individual to the actual prolific species —for such a reason there will always be in the purpose of an author —but for invoking the reader's attention, which may be supposed in these days of innumerable solicitations to be quite sufficiently preoccupied by other demands upon it. Those, however, who have made acquaintance with the present author's previous writings will need no other inducement to extend a welcome to this new claimant upon their consideration than the fact that the title-page bears the name of Father Hull. The ever alert and versatile editor of the *Bombay*

Examiner knows the intellectual needs of the times and he knows how to meet them. Familiar as he is with the countless forms and phases of non- and un-Christian thought in that land of aboriginal, as well as original, religions, India, no one is better equipped, no one in a more advantageous position, than he to present in a proper light the reasonable grounds of the true religion. Moreover, his long and intimate acquaintance with the subtle, elusive thought of the East has perfected in him a keen rational instinct, a sure discriminative judgment of the relative value of arguments, whilst his literary and journalistic activities have made him the master of a direct and virile mode of expressing his ideas. The results of all this experience and discipline are manifest in the little volume before us. Here are formulated the arguments establishing the existence of God, the spiritual and immortal nature of man's soul, and the necessity of religion. Very ancient themes indeed, as we have hinted above; but they are developed here, if not in absolutely new, at least in a fresh and vivid light; and they are set clearly and firmly over against the principal forms of present-day scepticism and rationalism. The book contains the groundwork of a sanely rational Christian Apology—one that is less concerned with a moribund Protestantism than with the difficulties, perplexities, or subterfuges of the agnostic mind. The book is worth while not only in this connexion: it will prove no less a source of strength to many Catholics who are apt to be affected by the encroachments of doubt, whilst others not thus beset will find it helpful to clarify and fortify their understanding of the rational foundations of religion, the preambles of faith. The booklet therefore aptly prepares the way for the "demonstratio Christiana-Catholica", which will be developed in the second section of the projected series.

THE SOCIAL PROBLEM AS SEEN FROM THE VIEWPOINT OF TRADES UNIONISM, CAPITAL, AND SOCIALISM. Published by the National Civic Federation, New York. 1914. Pp. 54.

CATHOLIC STUDIES IN SOCIAL REFORM. Edited by the Catholic Social Guild. No. VI. Christian Citizenship. By the Rev. Thomas Wright. Pp. 80. No. VII. The Drink Question. By the Rev. Joseph Keating, S.J. Pp. 106. B. Herder, St. Louis. 1914.

The first of these three pamphlets—all of which deal with one or another aspect of "the social question"—contains (1) an open letter addressed by Mr. Upton Sinclair, the widely known Socialist agitator, to Mr. Vincent Astor, the no less widely known multi-millionaire. The letter was published in the *Call,* the leading Socialist

daily in the United States. In this letter the writer pictures in the lurid coloring, whereof he is an admitted past-master, the evils of misery and poverty afflicting society and he calls upon Mr. Astor to contribute to and coöperate with the Inter-Collegiate Socialist Society in spreading the knowledge of Socialism. (2) The brochure contains Mr. Astor's reply wherein he dissents from Mr. Sinclair about the extent of the social woes as depicted by the latter and refuses to recognize Socialism as the solution of the existing disorders. (3) As Mr. Sinclair attacks the American Federation of Labor, the President of the latter organization, Mr. Samuel Gompers, replies in the *American Federationist,* and this reply, together with a comment upon Mr. Sinclair's letter by a Trades-Unionist, likewise appears in the present pamphlet. (4) There is also President Gompers' Report to the International Secretariate, a document which contains many valuable statistics relating to the progress recently made in remedial legislation. The pamphlet is both instructive and interesting. The communications it comprises are on the whole from experts in the respective fields and hence merit attention. They are well worth reading and pondering, whether one agree or not with the reasoning on either side; and, apart from the facts and dates (things which never appeal to our esthetic or emotional faculties or to our risible proclivities), the pamphlet contains not a single dull page and hardly one heavy line.

Of the two most recent additions to the *Catholic Studies in Social Reform* issued by the Catholic Social Guild in London, the former (No. VI) deals with a subject of universal appeal, Christian Citizenship; and the latter (No. VII), with a problem which, while determined and specific, is unfortunately in its prevalence and its universality a world problem—the Drink Question. The first of these two subjects is treated by Father Wright with a broad philosophical method and spirit as well as in the light of Christian teaching and practice. The underlying principles of the social order, the constitution of the Christian State, the interrelations between Church and State are unfolded and from them the salient characteristics of the Christian citizen, patriotism, loyalty, respect, obedience, and some of his consequent duties, are deduced. Eminently wise and practical suggestions are offered, some of them of special significance for our boys and girls. The observation has often been made that Christian citizenship seldom is made the subject of a sermon from the altar. The spread of the present pamphlet would go far to supply this deficiency, and its presence on the priest's library table might perhaps render the deficiency less general.

"A teetotaler should obviously make it his aim to write about the Drink Question with sobriety." It need hardly be said that this aim is steadily held in view and is perfectly attained in the above short study of the important question. Like every other good cause, that of Total Abstinence has suffered from the advocacy of the fanatical and the ill-instructed. It shares this fate in common with other laudable movements. "The cause of peace, of kindness to animals, of the emancipation of women, nay, of religion itself—all these are frequently exposed to injury at the hands of injudicious defenders." The crusade of Temperance is championed with no intemperate zeal in the pamphlet before us. We have here a calm, discriminative study of the subject. The nature of the question, its history, its ethical and economical aspects are set forth in due proportion and with a judicious spirit and temper. Finally the various solutions that have been offered by many investigators and reformers are duly considered and justly estimated. Father Keating's pamphlet with its wealth of fact and theory and proffered remedy must prove invaluable to the cause of Temperance. The clergy, especially, to whom it in the first place belongs to promote and direct the movement, will receive help and encouragement from its pages. Father Keating writes in view of conditions prevailing in England, but *mutatis mutandis* what he says is equally pertinent to the state of things in our own community.

Literary Chat.

It is not customary to style one's own (printed) sermons "preachable". Conventionality seems to forbid. It is good, however, that truth should take precedence of at least some conventions. This is certainly the case as regards a recent volume entitled *Time and Eternity and Other Preachable Sermons*, by the Right Rev. John S. Vaughan, D.D., Bishop of Sebastopolis (Benziger Bros., New York). The author's reason for thus qualifying his sermons is that "he thinks it will be found that there is a natural sequence and a logical arrangement in them which will greatly facilitate their repetition by others, who may be inclined to make a practical use of them in their own churches" (p. x). The reason is manifestly justified. There is a natural sequence of ideas pervading the sermons and it enables the preacher to grasp at once their plan and fix the individual portions in the intellectual memory, whilst at the same time it leaves him free to expand and illustrate as he may deem advisable. The discourses fall loosely under three headings: God and Divine Things, Our Blessed Lady and the Saints, Miscellaneous. There are thirty-four sermons comprised in the four hundred pages—a measure that shows the sermons to be "preachable" also from a quantitative standpoint.

Whatever comes from the pen of Bishop John Vaughan is sure to present Catholic truth not only solidly and clearly but likewise attractively. His *Thoughts for All Times* and his *Faith and Folly* have won their way into the minds and hearts of so many readers because the truths they embody are clothed in a form which appeals in just proportion to both imagination and intellect and which places the abstract in the best shapes and colors of the concrete. This is true likewise of the sermons just mentioned, and no less of a little volume published about a year ago under the title *Happiness and*

Beauty (Longmans, Green & Co.). The larger part of the booklet develops and illustrates very aptly the lines of Sheridan that

> "True happiness is not the growth of earth—
> The soil is fruitless if you seek it there.
> 'Tis an exotic of celestial birth,
> And never blooms but in celestial air:
> Sweet plant of Paradise! Its seeds are sown
> In here and there a breast of heavenly mould;
> It rises slow, and buds, but ne'er was known
> To blossom here—the climate is too cold."

The short chapter on Beauty calls attention to the various types of beauty apparent in the visible creation. These are manifest to our senses, though it is perhaps overstating the fact to say that "whatever sense we appeal to, whatever sense we employ, it will always tell us of beauty" (p. 97). In reality we have only two esthetic senses—sight and hearing. The other three senses are avenues of various sorts of organic pleasure, but not of the esthetic.

We are not suffering from any dearth of sermon books. There are more of them than sermons in stones or books in the running brooks. Books about sermons—how to make and how not to make them—are not quite so abundant, though they are not wanting. Some few years ago there appeared a little volume entitled *Hints on Preaching* by the one-time well-known pulpit orator, the Rev. Joseph V. O'Connor, of the Philadelphia Archdiocese. The booklet was favorably received by the clergy; so much so that the edition was soon exhausted. Recently it has reappeared as a neat brochure, from the publishing house of John Joseph McVey (Philadelphia). It treats mainly of the preaching art—voice, gesture, delivery, and so on. The "hints" are sensible, practical, and valuable, embodying the ripened wisdom of the author's large experience as a public speaker.

We wish to recommend to our readers Canon Cafferata's English translation of the *Manna Quotidianuum Sacerdotum* as a practical meditation book of exceptional value for priests. It is published as a portable volume by Herder under the title *The Priest's Daily Manna*. The meditations cover the entire ecclesiastical year and combine the considerations of religious duty in general with the special needs of the priestly life. The material is so arranged that, whilst it touches all the great truths interwoven in the Catholic liturgy, it serves the missionary in his pastoral instructions to the people no less than in the ordering of his own personal sanctification. "In my long experience of forty years," says Canon Cafferata, of the Southwark Diocese, "I have never come across more perfect skeleton sermons or sermon sketches than are found in these meditations." The translator has even improved on the practical usefulness of the original, which is in three volumes, by omitting the purely devotional additions, inasmuch as every priest likes to supply these according to his own habits and inclination. There is, too, in these meditations a certain attractive novelty of treatment which in no way detracts from the ancient truth taught therein.

There is a considerable amount of interesting information gathered together by Dr. Meagher, the President of the Christian Press Association, in a recent volume bearing the title *The Protestant Churches, Their Founders, Histories and Developments*. Unfortunately the information is frequently far from accurate or discriminating, and the tone is so offensive to the normal feelings of the average intelligent reader, whatever be his religious faith, that the book is likely to do more harm than good. It is to be regretted that Dr. Meagher did not adopt the method and spirit that have made Mgr. Benson's *Non-Catholic Denominations* so instructive and attractive a work and so valuable an auxiliary to the priest's ministry.

Dr. Meagher, as is well known, occasionally drops into verse, not to say poetry. We find a rather remarkable instance of this tendency at page 68. We quote it here in the identical form, punctuation and all, in which it appears in the text:

> "A very strange and queerish thing, is what they call an ism: it often has a hollow ring, with varied colors like a prism. Sometimes it's made of heated air, sometimes of phrases windy; but nothing like it can compare, for starting up a shindy. It's found in churches we described, so widely do they vary; and often it is well prescribed, by pen-pushers literary. 'Tis tacked to this, 'tis held as that, and its travel fast is; and often too it lays us flat, like the mumps and laryngitis. It's a disease that's in the mind, and it makes us quite unhealthy; but favored by people of sense we find, and adopted by the wealthy. There are isms narrow and liberal all, and isms very puritanical; on some we rise on others fall, but every one is quite tyrannical. But strangest of their ways we saw, when we set out to paint um; for we never found in them a law, but that an ism is an ain't um. Let's pray to God each day, that He may deliver us from isms; that holy Church may find a way, to be delivered from these schisms."

When the Muse sings thus 'midst the branches of history, the average mortal can but hold his peace—his smile or his tears.

Lady Rosia is the story of a young English cavalier deputed by the abbot of the monastery of St. Mary Rounceval to transact some business for the community at Avignon in France, where at the time Pope Gregory XI holds residence, and where St. Catherine happens to visit for the purpose of reconciling the Florentine faction and induce the Pontiff to return to Rome. During his journey Bernard le Bevere has occasion to exercise his valor in protecting a young noblewoman and her maid from the insults of an influential officer. This leads to a romantic attachment in which Lady Rosia and Bernard are the chief actors. The story is well told, with a touch of old English humor. (Benziger Bros.)

Father J. T. Durward, of La Crosse, Wisc., has copyrighted an interesting contribution to the Panama-Pacific Exposition in the form of a "Souvenir" Post Card. It pictures a section of an old California Mission tower framed in a chain of Rosary Beads. Each of the beads represents one of the "foundations due to the zeal of the early Franciscan missionaries in California. Thus "Father Junipero's California Rosary" gives sixty of the more or less familiar names in the geography and history of California: San Francisco, Santa Rosa, Santa Clara, Santa Rita, Santa Catalina, San Diego, San Gabriel, Los Angeles, Sacramento, Santa Cruz, Trinidad, etc. The card is called "The Music of Long Ago" and is a useful as well as interesting reminder of what the Catholic Church has done for colonization in California. It might be made the subject of a lesson on the blackboard for school children, as well as a matter for general propaganda among our fellow-citizens.

Father James A. Dowling, S.J., has a book out, entitled *Practical Questions on the Sodality* of the B. V. M. (Loyola University Press, Chicago). The booklet explains briefly the nature, requirements, activities, benefits, and characteristics of the Sodality, and is intended to elicit the active interest of pastors in the Sodality as an efficient aid in maintaining a practical spirit of faith, especially among the young people of their parishes. It is in the form of questions and answers, leading up to the understanding of the high ideal of the sodalist who seeks sanctification through devotion of Our Blessed Lady.

Father Lattey, S.J., wishes us to make for him the following correction: "On page 224, line 19. August number of the REVIEW, one should read 'clear that *he thinks that* he himself'." The words in italics were omitted by a slip.

It will be good news to our readers to know that the *Live Issue* is not to go out of existence altogether. It will be saved from this much-to-be-regretted end by being made a department of the widely circulated parish weekly, *Our Sunday Visitor*, which has a circulation of over 370,000 copies. It is claimed that this is the largest distribution of any religious paper in the country. (Catholic Publishing Company, Huntington, Indiana.)

Those who have followed the dialogues on Socialism as they appeared serially in the *Sunday Visitor* will welcome them in the form of a condensed

pamphlet entitled *Jones and Smith discuss Socialism.* Popular talks of the kind are liable to degenerate into exaggerated levity or "smartness". Fr. Shell has happily succeeded in using the "plain man's" phraseology without sacrificing becoming dignity. The pamphlet is a good one to spread amongst working men. (The Visitor Press, Huntingdon, Indiana.)

Katechismus der Biblischen Hermeneutik, by Prof. Gottfried Hoberg (B. Herder, St. Louis, Mo.), is a brief summary, in catechetical form, of the manner of interpreting the Sacred Scriptures. The little booklet of 45 pages answers the questions: What is the literal, and what the figurative sense of the sacred text? What is the scope and purpose of Inspiration of the Biblical account? and finally: What are the various modes of interpretation admitted in harmony with Catholic and historical truth? It is a most helpful little manual and simplifies the study of what is called the technical part of Biblical Introduction.

The admirable essays on the art of teaching by Fr. Richard H. Tierney, S.J., which appeared originally in *America,* are republished in book form under the title of *Teacher and Teaching,* by Longmans, Green & Co.

The Sentinel Press (New York) has issued an exhaustive biography of the *Venerable Pierre Julien Eymard,* Founder of the Congregation of the Fathers of the Blessed Sacrament. The author is the Rev. Edmond Tenaillon, Postulator of the Cause of Beatification of the saintly propagator of Eucharistic devotion. Priests need hardly be urged to read a biography which is so immediately calculated to stimulate their interest in the promotion of an active illustration of what concerns the Blessed Sacrament.

The Catholic Truth Society in Pittsburgh, Pa., publishes pamphlets which ought to be spread broadcast among our people who would not only be themselves thereby better informed on subjects of timely importance, but who would or should disseminate these fruits where they may be even more needed. *The Difference between Catholic and Protestant Churches,* by Dr. Coakley, is one of those little tracts which show at a glance what many people want to know and yet will not take the trouble to find out unless presented in so simple and easy a method that even the swift runner may read. (Catholic Truth Society, Pittsburgh, Pa.)

The epigraphical lines which appeared on the front cover of our September number in commemoration of the death of Pope Pius X are repeated here by request, so that they may be available, in the bound volume, for future reference:

PLORATE · PIVM · PATREM
PONTIFICEM · DECIMVM · MAXIMVM
QVI · VERITATIS · ZELO · IGNIS · ARDENS
FIDE · ANTIQVA · ORBEM · ILLVMINANDO
MORIBVS · SVAVISSIMIS · CHARITATEM · FOVENDO
OMNIA · IN · CHRISTO · INSTAVRAVIT

POSTQVAM · PER · VNDECIM · ANNOS · PETRI · CATHEDRAM
MAGNIFICE · ORNAVERAT
DVM · INTER · GENTIVM · DISCORDIAS
PACEM · ORBI · ADPRECABATVR
ANXIETATIBVS · OPPRESSVS
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Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE SPIRIT OF CARDINAL NEWMAN. With a Preface by C. C. Martindale, S.J. (*The Spiritual Classics of English Devotional Literature.*) Benziger Bros., New York. 1914. Pp. xi-208. Price, $0.50 *net.*

THE SPIRIT OF FATHER FABER, APOSTLE OF LONDON. With a Preface by Wilfrid Meynell. (*The Spiritual Classics of English Devotional Literature.*) Benziger Bros., New York. 1914. Pp. x-201. Price, $0.50 *net.*

THE IDEAL OF THE MONASTIC LIFE FOUND IN THE APOSTOLIC AGE. By Dom Germain Morin, O.S.B., of the Abbey of Maredsous. Translated from the French by C. Gunning. With a Preface by Dom Bede Camm, O.S.B., of Downside Abbey. Benziger Bros., New York. 1914. Pp. xvi-200. Price, $1.25 *net.*

MANRESA. The Spiritual Exercises of St. Ignatius. For General Use. New revised edition. Fr. Pustet & Co., New York. 1914. Pp. 556. Price, $1.00.

A LAYMAN'S RETREATS. By Henry Owen-Lewis. Edited by Edmund Lester, S.J., and Prefaced by the Bishop of Newport. Burns & Oates, London; Benziger Bros., New York. 1914. Pp. viii-260. Price, $1.25; $1.37 *postpaid.*

HINTS ON PREACHING. By the Rev. Joseph V. O'Connor. John Joseph McVey, Philadelphia. 1914. Pp. 69. Price: paper, $0.25; cloth, $0.50.

DER HL. KAMILLUS VON LELLIS UND SEIN ORDEN. Zur dritten Jahrhundertfeier des Todestages des Heiligen. Herausgegeben von den deutschen Kamillianerpatres. Mit 20 Bildern. B. Herder, St. Louis. 1914. Seiten xii-346. Preis, $1.25 *net.*

THE CHOIR MANUAL. For Cathedral and Parish Church, Juvenile or Adult Choirs. In accordance with the Motu Proprio. Compiled with a view to meet the principal requirements of the ecclesiastical year by G. Burton. (*Fischer's Edition*, No. 3750.) J. Fischer & Bro., New York; Breitkopf & Härtel, London. 1914. Pp. 445. Price, vocal part edition, $0.80 *net.*

THE HOLY EUCHARIST IN ART. By P. D. Corbinian Wirz, O.S.B. Translated by T. J. Kennedy. 97 illustrations. P. J. Kenedy & Sons, New York. 1914. Pp. 80. Price, $1.00.

THANKSGIVING AFTER HOLY COMMUNION. In Union with the Sacred Heart. Translated from the French of the Rev. G. Villefranche, S.J., by Irene Hernaman. Benziger Bros., New York. 1914. Pp. xv-224. Price, $0.75; $0.85 *postpaid.*

THE PRIEST'S DAILY MANNA. Short Points of Meditation for Every Day in the Year. By James Canon Schmitt, D.D. Translated by Henry Caffarata. B. Herder, St. Louis. 1914. Pp. 564. Price, $1.80.

HISTORICAL.

LIVES OF THE ENGLISH MARTYRS. Declared Blessed by Pope Leo XIII in 1886 and 1895. Written by Fathers of the Oratory, of the Secular Clergy and of the Society of Jesus. Compiled and edited by Dom Bede Camm, O.S.B., of Erdington Abbey. Vol. I. Martyrs under Henry VIII. Vol. II. Martyrs under Queen Elizabeth. First Series. Reissue. Longmans, Green & Co., London and New York. 1914. Pp. lxvi-548 and xlii-691. Price, $2.50 *net.*

A GARDEN OF GIRLS, or Famous Schoolgirls of Former Days. By Mrs. Thomas Concannon, M.A., author of *The Sorrow of Lycadoon, The Land of Long Ago, Earth, Sea and Sky*, etc. Longmans, Green & Co., New York and London. 1914. Pp. 246. Price, $1.00 *net.*

MISCELLANEOUS.

SATURDAY'S CHILD. By Kathleen Norris, author of *Mother, The Rich Mrs. Burgoyne*, etc. With frontispiece by F. Graham Cootes. The Macmillan Co., New York. 1914. Pp. 531. Price, $1.50 *net.*

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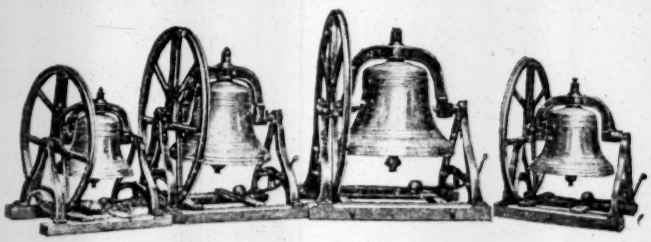

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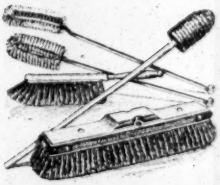

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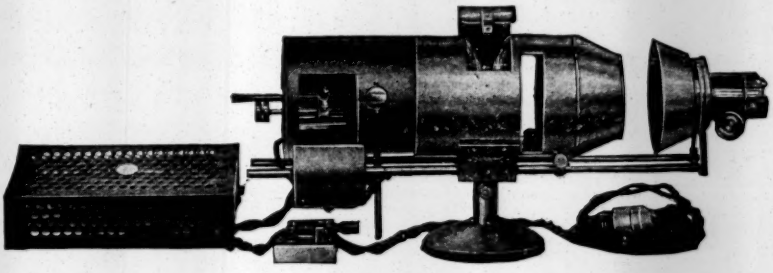

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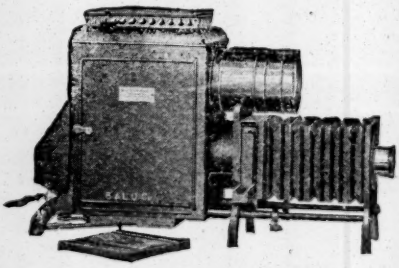

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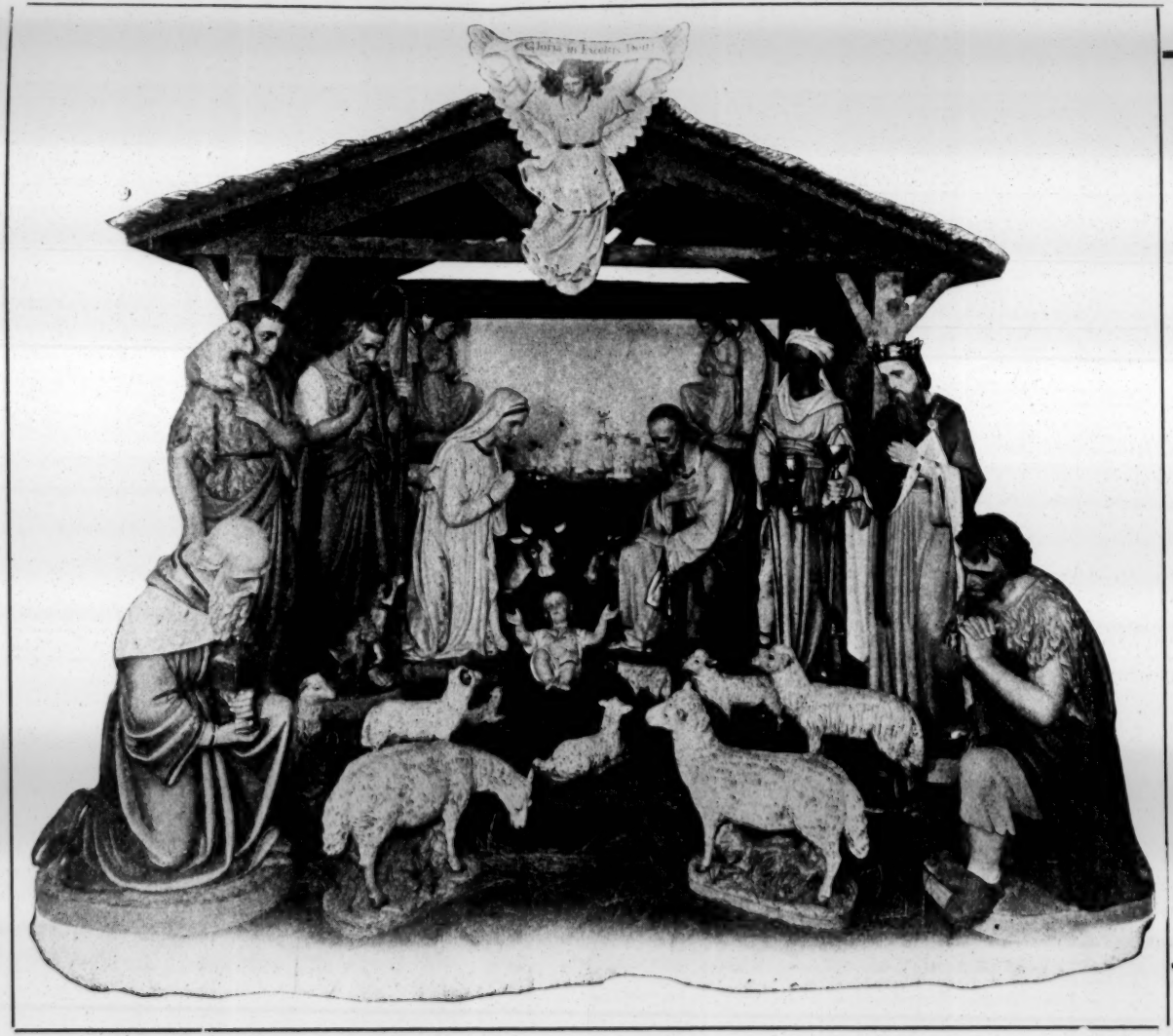

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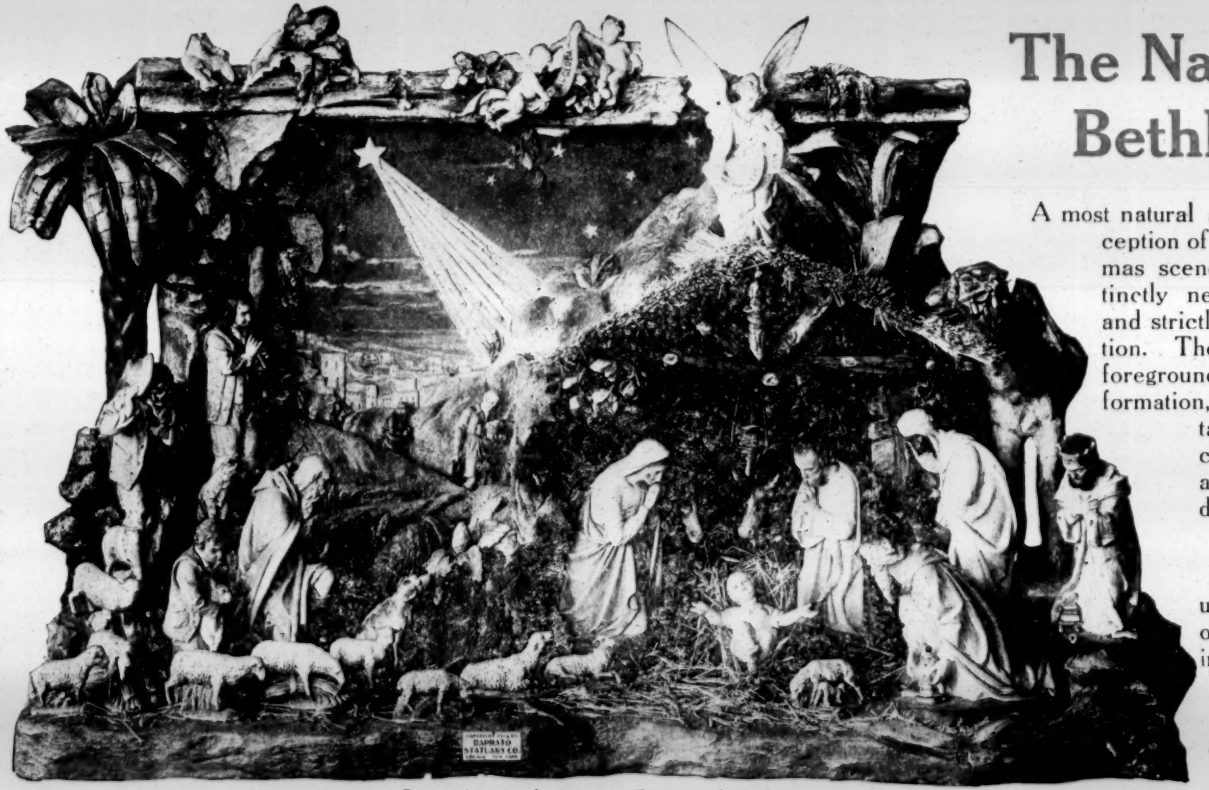

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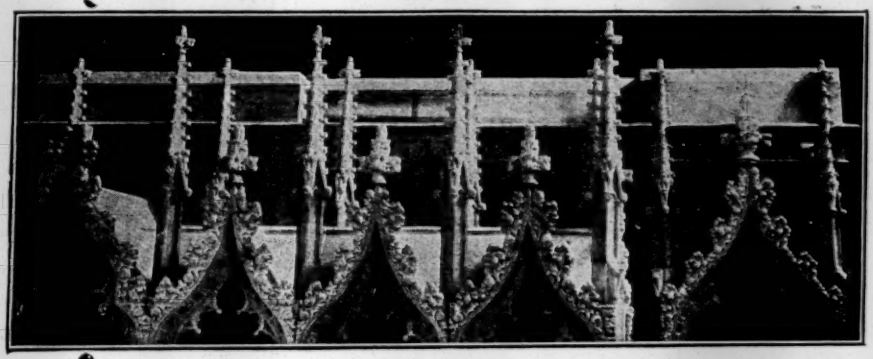

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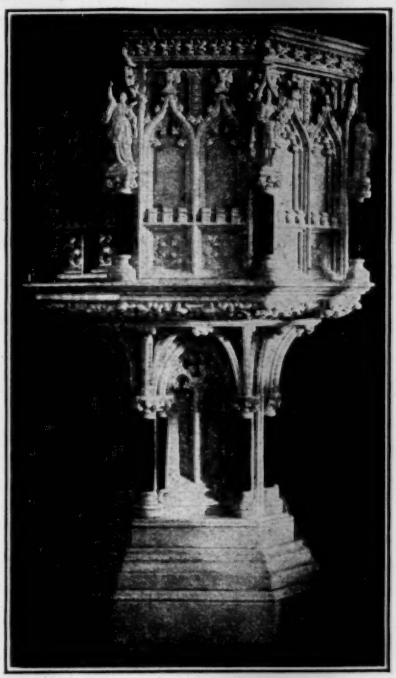

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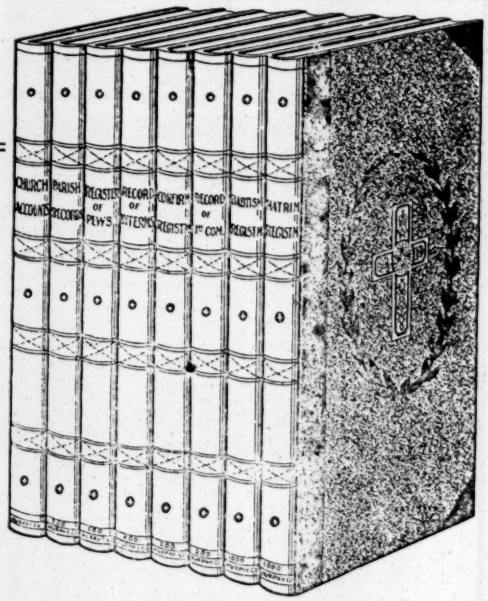

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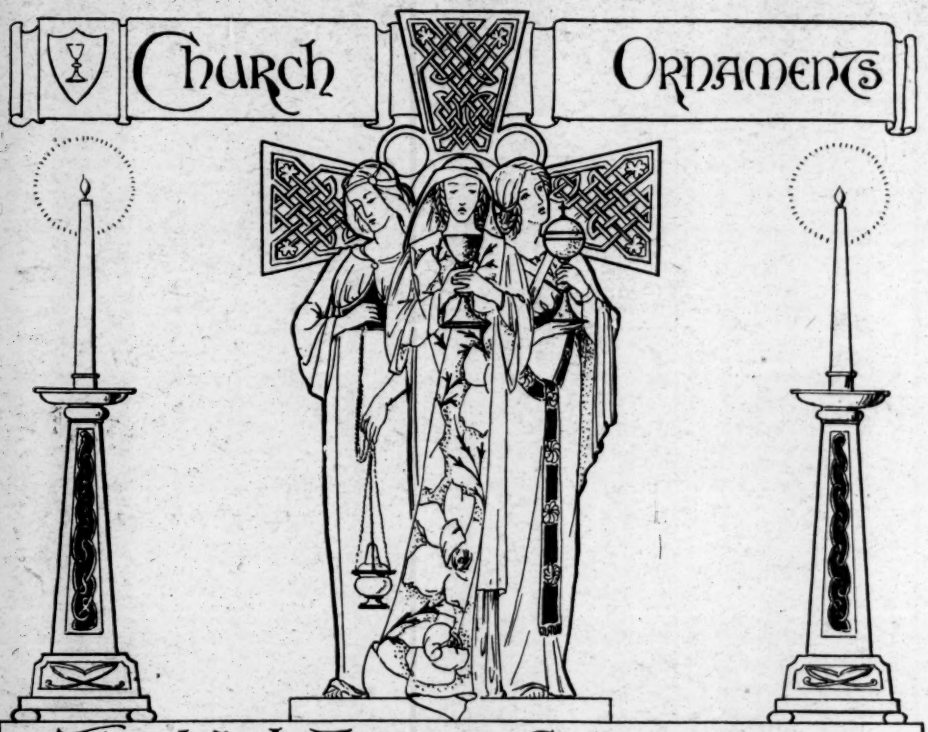

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